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ART. I. — *The Iliad of Homer, from the Text of Wolf. With English Notes, and Flaxman's Illustrative Designs.*
Edited by C. C. FELTON, College Professor of Greek in Harvard University. Boston: Hilliard, Gray & Co. Cambridge: Brown, Shattuck & Co. 1833. 12mo. pp. 478.

IN 1788, the learned French scholar Villoison published at Venice an edition of Homer, accompanied with scholia, many of which were extracted by him from a remarkable manuscript, which he had found in the library of St Marks in that city. These scholia are of great importance in settling the Homeric text, and far surpass in value the notes of Eustathius and the other scholiasts, that had previously appeared. They make frequent reference to the critics of the Alexandrian age, and sometimes give the arguments, upon which such men as Aristarchus, Zenodotus, and Crates founded their revisions of the text. Villoison's Homer, as might be supposed, soon gave an impulse to critics; and nowhere more than in Germany, where Greek letters, under the auspices of men like Heyne and Wolf, were taking that stand, which, since the beginning of the present century, they have maintained. The two scholars just mentioned began each an edition of the poet. That of Heyne, which deserves the praise of taste rather than of acute criticism, ap-

peared in 1802, but never went farther than the *Iliad*. That of Wolf saw the light at Leipsic, between 1804 and 1807. It should be observed however, that Wolf, before Villoison's edition was published, had superintended a *Homer*, printed at Halle, where he was professor; and that his celebrated *Prolegomena* came out in 1795, in company with an edition of the *Iliad*, in which he followed the received text more subserviently than he did afterwards. It is to be regretted that Wolf gave to the world the simple text, without notes of any description. Hence professed critics must go with great labor to the sources from which he drew, in order to satisfy themselves of the correctness of his emendations. But with this, ninety-nine hundredths of *Homer's* readers have no concern; and the learned, who have made such examinations, are, we believe, agreed, that Wolf performed his task with singular accuracy and judgment. Hence his revision has become the model of subsequent editions, and amongst others, of those in small octavo, stereotyped by Tauchnitz, — which we beg our readers not to confound with an edition in a minor form, that is not uncommon in this country. After stereotyping this text, and publishing one impression, Tauchnitz offered a reward to any who should detect typographical errors; and it may be supposed, that the eagle-eyed scholars of Germany had not been slow in hunting up those foes of printers and readers, before the third impression appeared in 1829. It is this which has been faithfully copied in the edition now before us.

Having thus given the pedigree — as jockeys would say, — of the present edition, and proved it to be as immaculate as a good editor and a faithful printer could make it, we proceed to say a few words upon the accompaniments of the text, viz. the preface, illustrations, and notes.

If the object aimed at in studying the classics, is as well to improve the taste and quicken the perception of the beautiful, as to discipline the mind, such editions are plainly necessary, as will bring excellences of style and thought continually before the student's eye. And while they do this, they will have the subsidiary but very important result, of creating in the student a love for that which has cost him hours of severe study, and which he would otherwise regard with disgust. The *Iliad* which penetrates a young person's mind by the Busbian or any other method of coercion, and that which enters it under the influence of such

editions as we are speaking of, and of teachers to instruct in their spirit, will be "subjectively" two different works. In the one case, hexameters will "grate harsh thunder"; Homer will be regarded as a personal enemy, and the wish will arise that a grand battle had sent all the heroes to the shades in the first book. In the other, the verses of him, to whom "the Muses gave an evil and a good — robbed him of sight, but gave him pleasant song," — will flow with the sound of the softest music; the soul will be alive to those numberless pictures of external nature and of its own inner world, which show that the poet is preëminently the "*duce di coloro qui sanno*"; and he will be cherished and loved, as the friend who brought its feelings into unison with his own.

Mr Felton's preface, though brief, shows that he participates in these views, and adopts such a method of instruction. His object is to show with what feelings the student should take up the *Iliad*; how he should keep in view the spirit and manners of the heroic age of Greece; and with what impressions of language, the poet's genius, and the mutual relations of the parts, he should begin the perusal. We can recommend this preface, not only to the young student, who draws from the well-head of Greek literature for the first time, but to those, to whom after repeated perusals Homer is still a friend, and who regard every new light, in which character, situation and nature can be viewed, as a real accession to their knowledge. They will recognise in Mr Felton, one who is a sober and judicious enthusiast for their poet; and will be apt to rise from the last page of the preface, with a desire to read the *Iliad* over again in the spirit there recommended. Many of the notes, we will here add, are dictated by the same purpose, which seems to animate the preface. Some of them are particular, and fix the mind in a happy manner on passages of great interest, either to explain or analyze them: others are more general, but are calculated to stop the scholar in his unreflecting course of mere reading for the lesson, or to serve as guide-boards to the pleasure which awaits him in the ensuing books.

The illustrations are added to this edition in the same spirit, and will powerfully conspire to render the study of Homer pleasing, and the recollection of him vivid. We need say little about them; they tell more by their silence than we

can by words ; and if we may judge by our own feelings, there is no doubt that this — the first attempt we believe in this country to bring the fine arts into the train of classical learning, — will commend itself to experienced teachers. If ancient history demand the aid of maps and archaeology, ancient poetry equally needs the sculptor to explain it ; his sketches are to be looked upon, as combining the map and the book of antiquities : and — what is of far more importance, — they often recal to us the grandeur or beauty of situations, which we had hardly bestowed a thought upon. Feeble as the representations of art must ever be, when they place before the outward senses the conceptions of the mind, they are of great use in calling up those conceptions before the view of the mind itself ; art shows its little but illuminated picture of the inner landscape, and induces the mind to turn its eye to those vast ideals of its own, which disdain the shackles of art, and have no parallel in nature.

We come now to the notes of the editor at the end of the volume, and in examining them are reminded of a remark made by the learned Hermann, that Homer is the easiest and yet the most difficult of Greek writers. This is, we think, perfectly true, and it lays a foundation for two different ways of treating Homer as an author to be edited. He is the easiest, because the most simple in his thoughts and constructions ; he is the most difficult, because in a multitude of forms and words, as well as in many points of higher criticism, the critic finds himself extremely embarrassed by the want of evidence, or its contradictory nature. Even in Athenian times it was matter of question what some words meant ; and when literature flourished at Alexandria, both the grammarian and the poet were at a loss about particular words, or plainly misconceived their meaning. Hence it becomes necessary for the critic to make such investigations as Buttmann has made respecting words in his unfinished *Lexilogus*, and the forms in his large grammar under the list of anomalous verbs. And we need only allude to the questions as to the digamma and to hiatus in Homeric verse, as to the author himself, the original disposition of the parts of the poems ascribed to him, and the comparative ages of the *Iliad* and *Odyssey*, to show to what extensive and perplexing inquiries this simple author may furnish occasion. — Now such researches cannot be embodied in books for students. They want but few and brief notes ; and one great

evil of some of our books has been, that their tedious and irrelevant commentaries in Latin often allow the young student time only to catch an imperfect view both of the text and the explanation. We believe that the brevity which Mr Felton has prescribed to himself is far better for the student himself, and for the instructor. The notes are mostly — excepting those already mentioned, which point at remarkable passages, and some others which speak of ancient customs, — explanations of words and forms, or of passages somewhat embarrassing to the scholar. This we conceive is the true idea of a book designed for the young student of Greek. Let him, if he has before him any notes at all on such a writer as Homer, have but a few; and let the instructor comment upon the text, and explain it by all the aids of criticism which he has at command. We believe if the class-room were to be considered as the place where the instructor came, not only to see if the scholar was prepared in his lesson, but also to teach him the principles of construction, interpretation, and taste, and to examine him afterwards upon what had been communicated, that both parties would go away, better satisfied with themselves, and with each other. The instructor would feel a new interest in the progress of the scholar; and in seeing his own station to be more important than he thought it before, would gain a new motive to perfect himself; while the scholar would entertain a greater respect for him, and listen more readily to his remarks.

We think therefore that extensive notes in mere college books are not desirable, and approve highly of Mr Felton's idea of what such editions ought to be. The problem is to put the *maximum* of necessary information into the *minimum* of space, — a problem the reverse of which some ingenious commentators have wrought out with entire success. It is a greater literary sin to write such notes for instance as those of Irmisch on Herodian, than even to talk uncivilly in Latin of learned foes, — as, we grieve to say, some of the first German scholars are fond of doing.* We hope that American scholars will do neither the one nor the other; and if they must be prolix, that they will not at least pour the contents of Lempriere, or the ancient geography into their notes. We thank Mr Felton for confining the rill of com-

* Thus Boeckh says of Matthiæ for not seeing how he got the better of Hermann in a dispute relative to the definition of a verse and its end, "Dii boni, quam pinguis viri Minerva est."

mentary, not suffering it to overflow the pleasing fields of Homer's poesy, nor allowing it to make *excursive* meanderings beyond its own proper domain.

We think Mr Felton's notes, in other respects besides their brevity, well suited for the student. In some cases, we might differ from the editor as to a particular form or word; but those who know best how difficult such points in Homer often are, and how frequently grammatical tradition departs from analogy, and from the historical probabilities of language, will lay little stress on such differences, and perhaps not come to a very decided opinion, themselves. — We conclude with wishing success to Mr Felton in the cause of Greek learning, and with hoping that we may hear of him hereafter as zealously engaged in promoting it.

ART. II. — *A new Dictionary of Medical Science and Literature, containing a concise Account of the various Subjects and Terms, with the Synonymes in different Languages, and Formulæ for various officinal and empirical Preparations, &c., &c.* By ROBLEY DUNGLISON, M. D. &c., &c., &c. Boston: Charles Bowen. 1833. 2 vols. 8vo. pp. 1240.

DR DUNGLISON certainly seems entitled to credit for zeal and willingness to labor for the good of the profession. But a few months have passed since we gave a notice of his valuable work on Human Physiology, and we are now presented with another work of equal bulk, and requiring no small labor for its execution, though less adapted for the exhibition of original powers of thinking and of sound philosophy, and of course less likely to procure renown for the author. His views in this undertaking will be best exhibited in his own words, in the following extract from the preface.

"It may indeed, with propriety be remarked, that whilst most of the languages of Europe possess portable lexicons corresponding to the present condition of the science, the English language has none; for the dictionary of Hooper in the purely professional portion has undergone but little modification within the last fifteen or twenty years, and the exertions of the American editor appear to have been mainly directed to the collateral or accessory departments of natural science.

"Some of these in the present work have been entirely excluded with the view of forming a portable work of pure medicine, which may serve as a useful book of reference to the tyro, as

well as to the more advanced student, in the perusal of writers in the various languages whose synonyms it embraces. For this purpose the author has not felt himself at liberty to exclude any term, because obsolete, or to omit the writer of any *ex professo* treatise — for to such only the Bibliography extends, — because of the antiquity or rarity of the production."

The execution we find to agree substantially with the plan proposed. We shall first mention the principal points of difference between this work and that of Hooper, which the author seems to select as a subject of comparison, being indeed the medical dictionary most extensively in use, and then express our opinion of the result of the comparison, after which we shall offer a few remarks on the general merits of the work. The differences may be divided into two great classes; 1st. The retrenchments and abridgments; and, 2d. The additions; and each of these classes comprehends both terms or heads and the matter contained under them.

Examining the book with regard to the first of these classes, we find, that a great retrenchment has been made by the omission of terms peculiar to botany, chemistry, and mineralogy, and of some few names in biography, those of physicians, who though otherwise having celebrity, left no writings to give evidence to posterity of their skill and learning. In matter also much retrenchment has been made, in addition to that produced by the omission of terms, by a very unsparing abridgment. Thus for instance, in the article of biography, we have seldom any more information of the life of a celebrated physician or surgeon, than that he was such, with the place of his nativity or residence, the time of his birth, and the period of his death. Of diseases, medicines, instruments, and names of anatomical parts, the account is compressed within almost the smallest possible limits of what can be called a description, in contradistinction to a definition; the causes of diseases and the modes of attack are seldom assigned, and the appropriate means of treatment are mentioned only in very brief and general terms, without any discrimination as to the violence of the attack or the state of the constitution.

Under the class of additions, we find as heads, a few ancient terms, never of any general currency, and now obsolete and deservedly so; a few of better original pretensions, but now out of use; and a number of terms of very recent origin, some good and some of doubtful authority, and little used

or known as yet. There is also under the various heads a more copious statement of synonymes than in Hooper, in particular the French and German synonymes of terms now in use, where these languages possess corresponding idiomatic expressions. To the biographical notices is appended a list of the medical writings of the author, whose brief memoir has just been given, and to the account of diseases, articles of *materia medica*, &c., is subjoined in like manner a list of those writers who have made it a subject of a distinct treatise. Moreover, what we were near omitting, there is a large addition to the catalogue of mineral springs and watering places. Last of all is an appendix to the synonymes, containing all the terms thus used, arranged in alphabetical order, with a reference to the place in the body of the work in which each may be found; this index occupies one hundred and eighty-eight pages.

Such are the main features of the distinction between the two works, except that of bulk, in which respect there is more difference in the amount of matter than in the size. — The last edition of Hooper that we have seen, published in New York, in 1829, and edited by Dr Akerly, is in two octavo volumes, not materially differing in size from those of the work before us, but from the less breadth of margin and the more condensed columns, containing nearly double the quantity of matter.

Of these differences, some in Dr Dunglison's work appear to be improvements in different degrees, while others are not. That which we consider decidedly the greatest, and enough in itself to make the book highly valuable, is the introduction of the synonymes in the modern languages, and the appendix to the synonymes, by which we are presented as it were with a dictionary of the medical terms met with in French and German authors, which, to one who has not a medical dictionary in those languages, and a pretty accurate and extensive acquaintance with the languages themselves, prove sore stumbling-blocks; since it is for the most part utterly useless to look for them in the ordinary French-English, or German-English dictionaries. Now by this arrangement of Dr Dunglison, a medical man's professional dictionary, which every physician of any pretensions to scholarship is bound to possess, will afford him the necessary facilities for reading authors in these two modern languages.

The list of writers on a subject, appended to the description of it, is also an improvement, save that it is carried al-

together too far. We cannot conceive of any sufficient reason for putting down the name of every person, whether dunce, blockhead, or otherwise, who has chosen to flourish a goose-quill on a matter appertaining to medicine. On the subject of blood letting alone, we observe a catalogue of names occupying nearly two columns. How many of these does Dr Dunglison imagine could now be found, save upon the shelves of some great repository of musty learning? Or how many does he think would be worth the perusal when found? Few enough, we will answer for it. The object, we presume, of such a mention is to direct the student seeking for information on any particular subject to the sources whence he may obtain it. For this purpose it is sufficient to mention a few standard authors, and those whose writings form a part of the living and current literature of the profession; given as the profession is, when writing treatises on particular subjects, to begin as near the time of Hippocrates, or even *Æsculapius*, as possible, a student can hardly fail to find all he wants, if it be known by any one, in a few comparatively modern writers, while he will be sure to escape a vast consumption of time to little purpose, and an immense mass of idle theories and inconsequential reasoning.

Much the same strain of remark may be applied to the bibliographical notices affixed to the names of medical men. The honor is far too common, and consequently far too cheap. Those works only deserve to be thus mentioned, and those writers only, we may add, that have sustained some permanent value in the literature of the profession, or have had some notable influence on the opinions or practice of their own or succeeding times. The space occupied with the names of perished or worthless productions, and writers of little "mark or likelihood," would, to our taste, have been far more profitably and pleasantly occupied with more comprehensive sketches of the lives and doctrines of those who were really eminent, or even only notorious after the fashion of *Paracelsus*.

With regard to the admission of additional terms, our opinion is divided, being partly favorable and partly unfavorable to our author's labors. Medical nomenclature is already amazingly overburdened with superfluous and uncouth names, and almost every day adds to the number. No sooner does a man espy what he deems a new appearance in disease, a new process in physiology, or a new or remarkable

formation in structure, than instead of being content after the fashion of the Germans to describe or name it in his vernacular tongue, he forthwith puts his Greek lexicon in requisition, clips and patches the unoffending words of that classical language, and thus compounding a name for his bantling, sends it forth to the world "horrent with sound," to the astonishment and dismay of all who may not be so familiar with lexicons as himself. The same thing is often done on much less provocation, merely to express by the name a theoretical view of a disease, or to make it coincide with some fanciful and arbitrary arrangement of diseases, constituting that extremely pleasant sort of a thing called a *Nosology*, which a punster might almost be justified in defining as "a contrivance for *perplexing a man's* *vous* *with words*." This multiplication of hard expressions is a crying evil; yet some of the new terms are in themselves important, as marking new advancement and increased discrimination in medical science; and though we do not like the manner of their formation, yet as they have been formed and promulgated, we think Dr Dunglison has conferred a benefit on the profession by embodying such in his work.

From the remarks just made it may be conceived, that we cannot extend the same favorable opinion to his retention or readmission of obsolete words; they are unsightly excrescences on the tree of medical knowledge, from which we greatly desire to see it freed, that it may be restored to beauty of surface. The editor of the edition of Hooper, to which we have referred, made an attempt towards this, of which we thought well. It consisted in throwing out of the body of the work between two and three hundred terms considered obsolete, and placing them in an appendix, with very brief definitions or references to terms which have supplanted them. We wish our present author had done the same, and even more. To carry our own ideas into effect, and to clear the language of medicine of the rubbish which encumbers it, we would have every word rejected from a medical dictionary not sanctioned by some writer that might be deemed standard and classical. An appendix might be formed to embrace those terms to be met with in writers not so esteemed, but still in occasional use; and as the older writers, making use of terms not employed in modern days, are from time to time reprinted, they should each be furnished with a glossary to explain such terms, and the terms themselves be successively rejected from the current dictionaries of the profession.

We consider the additional names of mineral springs, &c., admitted by our author, though additions proper enough in themselves, but poor substitutes for the terms of collateral science that he has rejected. A medical man is expected to be considerably well acquainted with the doctrines and facts of chemistry, and general physics; some acquaintance with botany, and especially with vegetable physiology is highly desirable, and a little knowledge at least of mineralogy and geology does not come amiss, particularly to practitioners in the country, where such knowledge frequently comes into useful play, and is not often likely to be found out of the profession. Country practitioners, however, with sorrow we say it, are often not able to command any extensive supply of books, and it therefore seems desirable that their professional dictionary should embrace as varied and extensive a range as possible, so as to include within its stores the explanation of all that they are required or expected to know. Nor is it difficult to do this within a reasonable compass. — We have already stated that between the work under review and the last edition of Hooper, there is but little difference of external dimension, and by a reasonable abridgment of description and a retrenchment of obsolete terms, our author might within the same number of pages, by the help of smaller type and larger columns, have introduced all his valuable additions, and yet retained the explanations of collateral science; we commend his doing the former, but he should not have left the latter undone. In this respect he appears to have sacrificed the substance of utility to the profession at large, to the comparative shadow of making a purely medical work.

In many instances we approve of the abridgments made of what is contained in the way of explanation and description of the terms employed; in many more we think that this is carried too far. To establish the suitable limits in all cases is however a matter of some difficulty. A professional dictionary ought not to be a mere word-book, nor yet is it requisite that it should be a complete encyclopædia of professional learning. The principle of limitation may be found in considering the wants of practitioners, and the extent to which they may be presumed to be supplied. Works on standard subjects and matters of every day use may safely be expected to be in the hands of every professional man deserving the name, and likely to make use of books at all, and the descriptions and explanations of the terms usually

found in such may be brief and concise, answering the purpose of a momentary and easy reference, to smooth the path of the beginner, or to refresh the memory of the more advanced as to the main points of signification; on topics more out of the way and more miscellaneous, the description, &c., should be more copious. It is rather unsatisfactory when one meets with the term *Galenist*, to be told on reference to the dictionary, that it means "a follower of the doctrines of Galen," and on a farther search under "*Galen*" to find only that he was the most distinguished of Greek physicians after Hippocrates; born at Pergamus about A. D. 131, during the reign of the Emperor Hadrian; died about the year 200. The number of his writings is enormous; on physic alone he is said to have composed 500 treatises. His treatise on the *healing art* — *εσχνη ιατρικη*, gives the best notion of his system." Yet, save the catalogue of the editions of his works, this is all the information directly given. Of what his doctrines were, no mention is made; and it is not every one that can or will have recourse to the said *εσχνη ιατρικη*, to know what a *Galenist* is or was. On the other hand, under the term *Epiglottis*, (for instance,) it is superfluous to describe minutely its shape, size, situation, texture, attachments, &c., &c., for these may be found in any decent elementary work on anatomy. It seems sufficient to say, that it is a cartilaginous body situated at the root of the tongue, and serving to cover the glottis in the act of swallowing.

We are fully impressed with the force of honest Dogberry's remark with regard to comparisons, but really know of no better way to try the merits of a new work of this kind; and moreover we think ourselves in some degree fairly invited to make use of them, by the reference to Hooper, cited from the preface. Our conclusion is, that each work has merits not possessed by the other, and that both are highly valuable to the profession; yet that a more desirable work might be produced by uniting the excellences of each with the mass of their common information.

Apart from the faults of plan and execution already pointed out, and considered merely as what its author designed it to be, a purely medical dictionary, the work before us is certainly deserving of high commendation. The execution of it is in general extremely good, and it displays much careful and curious research into medical bibliography. Yet while we cheerfully accord to it this general praise, we

must observe that we notice occasional faults, which should have been avoided. Even in terms there are some omissions; for one instance among others, *Hysteritis*, which though placed under *Metritis* as a synonyme, is not to be found by itself either in the body of the work or in the appendix, yet it may be questioned if the use of it is not as extensive as that of *Metritis*. *Acetabulum* is explained only as a measure, while its most common use is to denote the cavity which serves as a socket for the head of the thigh bone. *Agacement des dents* *Tooth-edge*, is said to be "a disagreeable sensation experienced when acids are placed in contact with the teeth." It is experienced most commonly we believe after acids have been placed in contact, and particularly when the teeth are pressed upon some spongy resisting body, as a piece of woollen cloth, felt, or light porous bread. Many other things, as shrill sounds, &c., produce it equally. *Acupuncture* is not distinguished as differing from common pricking with a needle, whereas we believe that much of its efficacy depends upon the gradual introduction of the needle and the twirling motion by which it is accomplished. In *Cholera*, the evacuations are said to be "principally bilious," nor is this error corrected in what is said under the head of "Spasmodic Cholera," which was subsequently written. The Etymons of "Glenoid," are given as γληνη, the pupil of the eye, and εἶδος, resemblance; γληνη to be sure does mean the pupil of the eye; but that is not its only meaning, nor the meaning used in the compound; it means "the cavity of one bone that admits the projection of another," and strictly also, we believe, the socket of the eye; and it bears this meaning in the term *Glenoid*.

Animal Heat is defined, "the caloric constantly secreted by the body of a living animal." *Secretion* is said to consist in an "elaboration or separation of the materials of the blood at the very extremities of the arterial system, or rather of the vascular secretory system." This seems to assume that the caloric constituting animal heat is one of the materials of the blood, and as we are not informed how it becomes such, we are left as much in the dark as ever, with regard to the source of animal heat, a subject that has been a very fruitful theme of discussion, and which we yet look upon as by no means fully understood.

Such errors as these are indeed trivial in themselves, yet

they impair the finish of a work, and in writing, it is often as easy to be quite correct as nearly so; we have therefore pointed out a few as a hint for a revision, and to show that our general remark of the existence of such defects was not without foundation.

The mechanical execution of these volumes is highly creditable to the publishers and to the corrector of the press: the paper is good, the type clear and distinct, the general arrangement of the page pleasing, and though we have given them a pretty thorough examination, we do not recollect noticing a single typographical error, though it would be a matter of wonder almost if there were not some few such.

Before taking leave of our author, which we do with the assurance of "our high consideration," as diplomatists express it, we wish to say a few words in relation to remarks made by us in the notice of his former work (*Human Physiology*,) and, which from some intimations conveyed to us, we apprehend were misunderstood. The remarks are those in which mention was made of the use of the works of Sir Charles Bell, in preparing portions of the *Physiology*, particularly the engravings used as illustrations. In saying what we did, we by no means intended to imply any censure. In a work not professing any exclusive originality, but merely to present a full view of a science, we thought it allowable for the author to make use of such illustrations and principles as he should find to his purpose, and meeting with many which we recollected to have seen in the works mentioned, we made the remarks without any particular calculation of the proportion of these to the whole number, and as a brief commendation of the judiciousness of the selection; since we think very highly of Sir Charles Bell's merits as a writer. Our expressions may have been a little too unqualified.

ART. III. — *Friendly Letters to an Universalist, on Divine Rewards and Punishments*. By BERNARD WHITMAN. Cambridge: Brown, Shattuck & Co. 1833. 12mo. pp. xi. 356.

THE press has for many years past teemed with books on controverted points in theology, of all sorts and sizes from the ponderous octavo to the *two cent* pamphlet,—from the

product of the *potent, grave and reverend* head to the lucubrations of a blacksmith or a cordwainer. But most of these works have been on subjects of second-rate importance, — on subjects which affect neither the source of moral obligation nor the tendency of moral actions. Not so with the book before us. Its subject is a momentous one. The question discussed in it is not, where, or in what way, or how long the wicked will be punished, but whether there will be any retribution after death. We shall doubtless express the sentiment of all who believe in a future retribution, in pronouncing the denial of it a dangerous heresy. Not that the doctrine of immediate and universal salvation necessarily exerts a bad moral influence on all who profess it; for many of them exhibit the fruits of religious principles imbibed before they became Universalists, many of them too firmly believe in an adequate temporal retribution to lead ungodly lives, and many we hope have been led by the love of God to repentance and holiness. And we should have no great fear that a man, who had previously formed virtuous habits and acted upon religious principles, would become a bad man on becoming a Universalist. But the great difficulty lies in inducing a man to begin to be religious on the Universalist system.

When the practical importance of the doctrine of a future retribution is urged, it is often said that fear of the future consequences of sin is a motive unworthy the dignity of man's moral nature, — that the *love* of virtue ought to be a sufficient inducement to its practice. We are ready to acknowledge terror to be an inferior motive. But man cannot always act from the highest motive. He is often obliged first to act from a lower motive in order to appreciate a higher. He must not only see, but practise any particular virtue before he can love it for its own sake. When a child obeys his parents from fear of the rod, he acts from a very low motive. But if the rod be wielded with equity, he will be trained up through fear of it in a good course, the innate excellence of which he will soon perceive, and will persevere in it from fear no longer, but from disinterested love. Yet the rod was essential to bring him to the state in which the rod becomes useless. And thus terror is stationed at the outposts of the kingdom of heaven. His angry voice arrests the guilty wanderer, and vice is at once disrobed of its charms, and appears to him in its naked deformity. He

commences the practice of virtue, not for the joy set before him, but for the dangers which lie behind him. But he soon finds from experience that the ways of wisdom are ways of pleasantness, and, even were they not guarded by the flaming sword of retribution, would be unwilling to forsake them. He has now arrived at a stage of his moral progress in which terror is useless, but at a stage in order to bring him to which terror was essential.

Mr Whitman has entered into this controversy, and has conducted it throughout with candor, and with respect for the consciences and characters of his opponents. He writes like a man who desires not so much to out-argue his antagonist, as to promote the cause of truth. He writes evidently from firm conviction, and a purpose to do good. We propose now to give a brief analysis of his work, and to offer such extracts as our limits will permit.

In the *introductory* epistle, Mr Whitman states definitely the sentiments of the great Universalist body, as made known through their accredited periodical works, and the works of their leading divines. From these, it appears that Universalists believe that there is "a perfect earthly retribution;" that "no one will be rewarded hereafter for the goodness here acquired;" that "none will be punished hereafter for the sins of this life;" that "all will be made happy in heaven the moment they enter upon the next conscious existence;" and that "there will be no distinctions among men in a future life." These are the subject-matter of dispute between our author and the Universalists. He shows in the first *two* letters, that a perfect retribution does not take place in this world. The *third* letter is entitled "Future Retribution established by an appeal to common sense." Under this head the common consent of mankind, the impartiality of the Creator, the faculty of memory, and the nature of sin and holiness are urged in favor of a future retribution, and the objections under each subdivision are met. In the *fourth* letter, the "nature and means of christian salvation" are discussed, and it is shown that the salvation promised in the gospel is a salvation from sin, effected by voluntary virtuous effort on the part of the sinner. The author then proceeds to the direct scriptural arguments in favor of a righteous retribution, adducing in *three* successive letters, passages which prove future rewards, future punishments, and both rewards and punishments. The *eighth* let-

ter is devoted to several incidental arguments in favor of a future retribution; viz. those drawn from the history and character of our Saviour, from the history and character of the apostles, from the history of the church, from the character attributed in the scriptures to the inhabitants of heaven, and from the prescribed conditions of salvation. The *ninth* and *tenth* letters are entitled, "Objections to a future righteous retribution answered," and "Arguments for no future retribution refuted." In the *eleventh* letter, the author shows *modern universalism* to be an *unscriptural*, *irrational*, and *pernicious* system. It is an *unscriptural* system, inasmuch as it is not taught in the scriptures; is opposed to doctrines plainly taught in the scriptures; is of recent origin; is defended in an unscriptural manner; destroys the divine impartiality; makes God a cruel and vindictive being; takes the work of the Saviour out of his hands; makes the labors, sufferings, and instructions of Christ and his apostles of no real value; destroys all of Christianity that can be of serious interest to us of the present period; and saps the foundation of christian morality. It is *irrational*; for it is not the dictate of reason; human reason has taught doctrines directly contrary to it; it contradicts all our experience of the nature and laws of the mind; it attribute to the merely physical process of dissolution, the power of changing and purifying the mind; it is opposed to sound views of the nature of virtue; it takes away the use of the present state; it is a cruel doctrine, (a subdivision rather out of place here;) and it makes external condition the criterion of character. It is a system of *pernicious tendency*, inasmuch as it tends to open infidelity; to the disuse of christian ordinances; to the suppression of gospel preaching; to sectarianism; to the destruction of civil government; to the encouragement of sin; to suicide; and to the discouragement of exertions for mental and moral improvement. The *twelfth* letter contains a comparison of the Universalist system, the Calvinistic view of divine punishment, and what the author styles the *rational and scriptural view*, as to their practical bearing, and concludes with remarks on the mode in which he has conducted the discussion, and in which he would have his book noticed, if noticed at all, by the Universalists.

We quote the following passage from the eleventh letter under the general head of the pernicious tendency of Universalism.

"6. Does not modern universalism seem to offer a bounty upon wickedness? Here are twin brothers. One labors hard and unremittingly in the formation of a christian character. He attains to great moral excellence. The other gives himself to dissipation. He becomes thoroughly abandoned. At fifty, both die. The Christian has already prepared himself for heaven. He is admitted. The other is made over by miracle and placed upon an equality with his brother. Is not this holding out an encouragement to irreligion and sinfulness? Here are two young men without any decided moral principles, like many that we find in the world. One is an atheist, and the other a universalist. — They are governed by the same motives which operate more or less in all hearts of the same description. The atheist asks himself what course of conduct he shall pursue. The following train of thoughts passes through his mind. 'Here I am upon this earth. How I came here I have no knowledge. They say there is a God in heaven. I have no belief in any Supreme Being. I have no hope of another life after death. The world is all I can call my own. Now I have seen enough of mankind to know that most happiness is secured by doing about what is right. I will therefore avoid all those vices which can give me any serious torment. I will remain on the sure side of the question.' The universalist adopts the following views. 'I am placed in the world for happiness. I know that sin produces some misery, how much I know not from experience. I must live again after death. I must be happy in heaven. This I cannot help. This is not left to my choice. My God will make me good and happy at any rate. I will therefore indulge myself in the pleasures of earth. I will enter those paths which ministers forbid. I am strongly tempted to such courses by my appetites and passions. I do not believe the punishment will be half so great as the enjoyment. On the whole, I shall be a gainer. But if at any time I find myself involved in distress, and I do not see a fair prospect of securing more comfort than sorrow, I will release myself from all earthly suffering. I will escape from human justice to heavenly glory.' I ask if these are not natural suppositions? Does not your system hold out a bounty to wickedness and irreligion?

"7. Does not modern universalism tend to suicide? Here is a mechanic. He maintains a fair reputation. He has a promising family. He is tempted to steal from his employer. He thinks the theft may be kept an everlasting secret. He yields and takes the tempting money. At length discovery is made. He is to be dismissed from his occupation. His family and friends will feel disgraced. His good name will be destroyed. Confidence in his honesty cannot soon be restored. Shall he submit to all this punishment? or shall he by an easy death avoid all misery and enter heaven? If he acts in accordance with the mo-

tives which generally regulate human conduct he will surely depart. Now look into the world. How many do you see who are placed in even a worse predicament? How many who have no prospect before them but suffering, or ignominy, or punishment? Is it not the dictate of sound wisdom to shun the evil and seek the good? I cannot answer for others, but for myself, I am willing to state my deliberate conviction. If I should ever be placed in such circumstances, and had as firm a belief in your doctrine as I have in the opposite, I should not hesitate one moment. I have no fear of death whatever. And I should be most foolish not to escape from weeks of misery to perfect and endless happiness, when the simple act of releasing myself from earth would not cost me so much pain as I experience every hour. Nor is this all. I think I have some benevolent feelings. I wish to see every one enjoying happiness. It gives me anguish to witness mental or bodily suffering. I frequently meet with individuals whom I believe must have great torment during their earthly existence. If I had a firm belief in your doctrine, I could not help advising such to suicide. I should be bound to this course by my very benevolence, by my great desire to relieve them from suffering. I see not how I could do otherwise, and act like a wise and good and benevolent Christian. Now I believe wilful suicide is a crime, and that we have no right to desert the post in which our Maker has placed us; and for desertion I believe we shall have to render a solemn account. I wish you to look at this point candidly. I certainly think I have done so. And if I know my own heart, I should act and advise as I have mentioned, provided my belief in your doctrine was as strong as it is in the opposite truth." pp. 341-343.

Our readers will perceive from the above extract, that Mr Whitman's style in this, as in his previous publications, is marked by great simplicity, directness and force. It is the style which a man of cultivated mind would adopt in conversing on a grave subject with an ignorant friend; and therefore the best style to arrest the attention and sway the minds of the great mass of the community. A professor of rhetoric might find fault with many of Mr Whitman's sentences; for the work was manifestly prepared in great haste, and sent to the press without verbal revision. But, as far as conveying vividly to the reader's mind the author's ideas is the object of style, Mr Whitman's style is a model well worthy of imitation.

Though this work was hastily written, the materials for it were collected with great care and fidelity. It is a thorough work. It covers the whole ground of Universalist argu-

ment; and gives a faithful exposé of the opposing testimony of reason and scripture. The author was necessarily prevented from noticing all the passages of scripture which have a bearing on this controversy; but his classification embraces all of them, and he has adduced a sufficient number of each class. The work can hardly exasperate those against whose creed it is aimed; for a spirit of courtesy and kindness pervades it. We hope that many of them may be induced to give it a candid examination. Nor can one who already believes in a righteous retribution fail to have his faith strengthened by so able a defence of that doctrine.

ART. IV. — 1. *An Introduction to the Study of Botany; in which the Science is illustrated by Examples of Native and Exotic Plants, and explained by means of numerous wood cuts.* Designed for the use of Schools and Private Students. By J. L. COMSTOCK, M. D., author of "A System of Natural Philosophy," "Elements of Chemistry," &c. Second Edition. Hartford: D. F. Robinson & Co. 1833. 12mo. pp. 260.

2. *Botany for Beginners, an Introduction to Mrs Lincoln's Lectures on Botany.* For the use of Common Schools, and the younger Pupils of Higher Schools and Academies. By MRS ALMIRA H. L. PHELPS, (formerly Mrs LINCOLN,) author of "Familiar Lectures on Botany." Hartford: F. J. Huntington. 1833. 12mo. pp. 256.

It is somewhat remarkable that two works, so similar to each other in character and design as the above, should have been published at the same time, and in the same place. — They both profess to be introductions to botany, for the use of schools; many of the cuts by which they are illustrated appear to have been derived from the same source; and the manner in which the science is treated is alike in both. — They contain explanations of the botanical terms which relate to the external forms of plants, a synopsis of the classes and orders established by Linné, with examples, and a glossary.

Dr Comstock's Introduction includes rather more matter than that of Mrs Phelps. Omitting, in most cases, the generic and specific characters, he has given somewhat in detail the history and uses of the foreign and native plants, selected

to exemplify the Linnæan classes and orders, and has added to his work a sketch of "Professor Lindley's Natural Method," an enumeration of 135 of the orders, or, (as we have elsewhere said,) more properly, families, and a specification of the properties characterising the principal genera referred to them.

Mrs Phelps's illustrations of the classes comprehend only the first ten classes of Linné. In her "Exercises in Practical Botany," however, which follow in the twentythird chapter, she has given brief descriptions of 161 genera selected from all the classes, with the exception of the last, of Cryptogamia, (which she considers as too difficult for the botanical beginner,) and of the classes Dodecandria, Polyadelphia, and Polygamia, which, following the authority of some modern botanists, she has very properly suppressed. A description of 215 species succeeds that of the genera. In this portion of her work, she has laid down the rules for pronunciation, and has accentuated the generic and specific names of plants, a practice which deserves commendation. In relation to this subject, we must beg leave to point out an error of some consequence on page 180, where she gives as a rule that "in words that end in *ides*, the *i* is long, as in *Hesperides*." In such terminations the *i* is always short, as in the example cited.

Dr Comstock has extracted from Loudon's "Encyclopædia of Plants," (without acknowledging it, however,) the rules for pronouncing botanical names, but has omitted, throughout his book, to designate the quantity of the vowels, and the place of the accent. The history of the genera is also chiefly taken from Loudon's work. The miscellaneous matter thus added, however entertaining, serves merely to swell the bulk of the volume, without proportionally increasing its value as an introduction to practical botany. — Besides the omission of generic characters before mentioned, nothing is said upon some of the most curious and interesting topics of botany, such as the composition, structure, and functions of the bark, the hybernation, vernal, and frondescence of buds, or the means by which they are protected during winter, the folding, and the subsequent expansion of their leaves. With the exception of a very few remarks contained in the sketch of the "Natural Method," there is nothing upon the composition and growth of the root, stem, branches, and leaves of plants; and nothing respecting

the important horticultural and agricultural processes, depending, for their success, upon principles derived from vegetable economy.

These botanical introductions contain enough of the terminology of the science to enable the patient student to discover, by the aid of other works, the names of plants according to the Linnæan system. In this respect they are not superior to many other works already before the public. In fact we have consulted a small volume published in 1819, by Dr Locke, which, as an "Illustration of the System of Linnæus," will be found quite as useful as any that has followed it, and superior in some respects to the works under consideration.

Before passing a final judgment upon these and similar works, we shall state our views of the end to be attained in making botany, in its various branches, a part of the elementary instruction of the young.

The student who expects to make any progress in botany, must examine plants in the garden and the fields, where he will notice their habits and localities, and observe their development. Exercise abroad, in the collection and culture of plants, is a most rational and delightful substitute for the boisterous and romping sports of youth of both sexes.

As a relaxation from severer studies, botany has judiciously been introduced into some of our schools, where it serves profitably to occupy the mind at those times when, wearied with application, it would otherwise remain listless or vacant.

The study of botany develops the understanding, and strengthens the memory;* and as, in this respect, it is no ways inferior to more abstruse studies, so it deserves to hold an equal rank among the aids to mental discipline. — The mere acquisition of names has, of itself, a value, and more especially when connected with an explanation of their etymologies and meanings. The acute perception of peculiarities, accurate discrimination of diversities, facility in detecting resemblances, and that exercise of the judgment which is necessary in referring plants to their proper places in a scientific arrangement, or in other words, analysis, comparison, and classification, sharpen the powers of observation, produce clear and definite ideas, and call forth the most important mental operations.

* These remarks apply with equal, and perhaps with greater force to other branches of natural history.

These are the chief results to be obtained by the young from systematic botany, or from a knowledge of the external forms and relations of plants.

Admitting that but few of those who study botany ever become practical botanists, that to understand and apply the language of botany, and to be able to determine the scientific name of a plant and its relations to other plants are not very important acquisitions, that the young can never be at a loss for sources of rational amusement, that other pursuits will call into action the physical powers, and other studies expand the mind and strengthen the memory — still is botany to be recommended on the score of utility. The maintenance of animal life ultimately depends upon the vegetable kingdom, the economy of which becomes therefore a study closely connected with our necessities and our well-being. Everything relating to the life, growth, and decay of plants, their modes of reproduction, the processes for their propagation, their influence upon the soil and atmosphere, their adaptation to various soils and climates, and the artificial means by which their fruits may be increased and improved, are subjects of the highest importance, upon which botany has an immediate bearing, and upon which it has shed the most brilliant light. We have only to refer to the great improvements which the application of this science to agriculture, horticulture, and arboriculture have effected, to be convinced that the principles developed by physiological botany ought to be familiar to the people of this country, whose chief dependence and prosperity have been and ever must be derived from the productions of their soil.

While this study acquires importance and dignity from its subservience to the wants and comforts of a class of men, as useful, honorable, and independent in the community as any class, it adds to their intellectual, moral and religious sources of improvement. It is unnecessary to dilate upon the interest which may be felt in examining the curious structure and important functions of the various parts of plants, or in watching the progress of vegetation from the first manifestation of an active vital principle in the germ, to the last, when, in the ripened seed, this principle becomes latent, thus to remain for an indefinite period, even for ages, without becoming extinct.*

* We have purposely refrained from pointing out the advantages of medical botany; being convinced that this branch of the science is better consigned to the medical profession alone.

A taste for the beauties of creation is an evidence of mental refinement, and a fondness for flowers of the lovely and pure moral qualities of which they may be said to be the emblems. There is nothing debasing or sensual in these pursuits, which, on the contrary, while they enlarge the avenues of knowledge, and furnish a never failing source of innocent pastime, have a tendency to produce in the heart amiable, contented, and devout feelings. We are taught by the works as well as by the word of God; the book of Nature, which is a living and perpetual commentary upon the latter, is replete with moral and religious instruction. The introduction of such topics by teachers into an elementary course upon any branch of natural history has been considered, by many persons, as misplaced and ill-timed; public sentiment has usually been opposed to it; and we must admit that, in the attempts of the canting or the unskilled, it may have failed to produce good or lasting impressions. Still, as it is the peculiar province of the naturalist to investigate and point out all that is wonderful and beautiful in the objects around us, he should teach us to "look through nature, up to nature's God." When, in the multitude and variety of plants which cover the surface of the earth, we see such ample provision made for the supply of animal life, shall we not reflect upon the goodness of a bounteous Providence? In the wonderful structure of plants and in the various contrivances which favor their dissemination, do we not see proofs of consummate wisdom and skill? In fine, are not all the attributes of Deity to be discovered in these, his works? How many and how beautiful are the allusions to the vegetable race which exist in the sacred scriptures! How often there do plants furnish appropriate illustrations of religious truth! Witness the instances where our Saviour compared, to the astonishing development of the least of seeds, the progress of the gospel; and, to the phenomena of germination * his own resurrection.

We hasten to draw our remarks to a close, lest we too should become obnoxious to the charge of encroaching upon the province of the religious teacher.

The little work by Mrs Phelps contains many pertinent reflections upon the wisdom and goodness of the Creator. Brief and unpretending though it is, were the typographical errors less in number, it might justly be recommended for the purpose for which it was designed.

* John, xii. 24.

Having given our views of the objects to be attained by the young from a knowledge of plants, we shall only add, that as the works at the head of this article furnish little more than a brief exposition of the principles of artificial classification, they, and all others of the same character, are superficial, and are not calculated to give that kind of information which is of the most practical advantage to the rising generation.

ART. V. — 1. *An Offering of Sympathy to the Afflicted, especially to Parents bereaved of their Children; being a Collection from Manuscripts and Letters not before published; with an Appendix of Extracts from various Authors.* Second Edition, with Improvements. Boston: Lilly, Wait & Co. 1833. 18mo. pp. 268.

2. *A Manual for the Afflicted; comprising a practical Essay on Affliction, and a Series of Meditations and Prayers, selected and arranged for the Use of those who are in Sorrow, &c.* By the Rev. THOMAS HARTWELL HORNE, B. D. &c. *With an Introduction and an Appendix of devotional Poetry.* By the Rt. Rev. GEORGE WASHINGTON DOANE, Bishop of New Jersey. Boston: Allen & Ticknor. 1833. 18mo. pp. 252, 31.

THE object of these two works is similar, and so truly christian in its character, that little need be said in the way of criticism. Of the first, whose title is given above, the Rev. Francis Parkman is the editor, and in part the author. — Though its plan is more limited than that of Mr Horne's Manual, yet it includes illustrations and reflections that apply to various kinds of afflictions which befall mankind, to that preparation of heart with which they should be met, and to that filial recognition of a paternal God, by which they cannot fail to be alleviated. The essays and discourses which it contains are the contributions of several distinguished clergymen, who, if they have not all experienced, must all have been called often to witness the pangs inflicted by the death of the dearest kindred and friends, and, as ministers of consolation, to impart those lessons and counsels which flowed from the lips, and were exemplified in the life of that "man of sorrows, who was acquainted with

grief," and which were followed out in the instructions of his apostles. The work thus composed of the writings of different persons, affords a variety in the manner of approaching the minds and hearts of the afflicted, which could not be expected in a production of equal length from an individual; and its purpose seems to us to be very successfully attained.

The Manual of Mr Horne is chiefly a compilation from the sacred scriptures or from other writings. It is divided into two parts. The first part contains "A practical Essay on Affliction," "Observations on the best preparation for Afflictions," selected from Sir Mathew Hale, and remarks "on the privilege and duty of prayer, especially in seasons of affliction." The second part is entitled, "Consolation for the Afflicted, or a Series of Meditations and Prayers." — A large portion of these is selected from the scriptures, and the remainder principally from the English Liturgy and the "Earlier English Divines."

In general we can heartily recommend this work as fulfilling the expectations which are raised by its title. Our objections to it are the following.

I. Too much pains taken is to exhaust the vast treasure of the scriptures, in regard to passages and expressions which are the utterance of different sentiments of the mind, and emotions of the heart. In consequence of this, there is a good deal more of the work than there should be, according to our judgment. And we doubt very much the expediency of ransacking the sacred writings of the Hebrews for the bold invocations, which savor so strongly as some of them do, of gross material views of Deity, derived from analogy to the human form, and human passions, and even infirmities; such for instance as — "Why sleepest thou"; "Why hidest thou thyself"; "Wilt thou be angry with us forever"; "How long wilt thou forget me," &c. — Though we cannot free ourselves entirely from conceptions of Deity formed from what we know of our own physical constitution, particularly of the senses, which we are accustomed to regard as the inlets of knowledge, yet it is certain that every intelligent and reflecting reader of the bible must perceive that God is represented, addressed, and spoken of in the Old Testament, in a manner very different from the more spiritual manner which we find in the New. It becomes *Christians* therefore to make the nearest possible approaches to a purely spiritual worship.

II. There are occasional exaggerations and unjustifiable applications of scripture language, very ill suited to a book of devotion and practical piety. In the section "on the dispositions requisite to acceptable prayer," we are told that "he that shall put up any petition to God which is not every way conformable to the eternal rules of righteousness, can expect no other, but that his prayer will be turned into sin, and will bring down upon him the heaviest portion of God's wrath and vengeance."* pp. 74, 75. Truly, what tenderness to human weakness and error, what encouragement to prayer!

Again;

"What, if we obtain not our petition at first? Yet, let us not be discouraged, yet let us continually cry and call upon God: he will assuredly hear us at length, if for no other cause yet for very importunity's sake. Remember the parable of the unrighteous judge and the poor widow," &c. p. 79.

The parables of Christ are often perverted by too close an interpretation. They are intended to teach and to give illustrations not only by parallels but by contrasts; sometimes by a mixture of both. The argument in the parable mentioned is this: If an unjust judge without regard to the nature of the petition grants it for "very importunity's sake," much more will God, the righteous judge, grant the requests of the constant and pious worshipper. The importunity of the widow wearied the judge into a compliance; the constancy and filial trust of the true worshipper of God beget a frame of mind which fits him for a favorable answer to his righteous prayers. In the parable of the pharisee and publican, which follows that just alluded to, the pharisee was sufficiently importunate in setting forth his claims to divine favor, but the whole of the publican's prayer which is recorded, is "God be merciful to me a sinner."

III. There are forms of invocation and other expressions in some of the prayers, besides the exceptionable use of scripture language which we have adverted to, which cannot be read without pain by very many, we should think by all considerate and reflecting Christians.

Take for example the following invocation from "a prayer in time of sickness and danger of death."

"O Lord God of our salvation, who for our sakes wert wounded and didst die and lie in the grave, but yet, alone of all

*"Nourse's Discourses on the Homilies."

that ever died, wert free among the dead, and by thine own power didst rise again with victory and triumph." p. 184.

The prayer continues without any change of address, and is offered in the close, "through Jesus Christ our Lord."

Take, for an example of a different kind, the following from a "penitential" prayer "during the prevalence of a pestilential epidemic."

"When we consider and examine our whole life, we find nothing in ourselves that deserveth any other thing but eternal damnation."

Now we cannot consider it the purpose of prayer to teach or inculcate any refined subtleties concerning the divine essence, or to extort strained expressions of self-malediction. We feel confident that neither Mr Horne nor Bishop Doane, nor any ecclesiastic of any hierarchy, ever prayed, literally, as set forth in the examples which we have cited. And though the prayers belong to the compiler and editor of the work, only by adoption, yet we cannot but regret that a work so excellent in its purpose, and its general contents, should contain things revolting to good men of all communions, who weigh the force and meaning of words.

ART. VI.—1. *The Sources of Health and Disease in Communities.* By HENRY BELINAYE, Esq., Surgeon Extraordinary to her Royal Highness the Duchess of Kent. Boston: Allen & Ticknor. 1833. 16mo. pp. 160.

2. *The Mother's Medical Guide.* By R. & H. O. BRADFORD, Members of the Royal College of Surgeons.—*With Notes and Amendments.* By JEROME V. C. SMITH, M. D. Boston: Allen and Ticknor. 1833. 32mo. pp. 110.

THE work whose title stands first is said by the editors to be the "first elementary book on the subject of Hygiene, which the American press has offered." If this is the fact, it constitutes a claim to our notice, particularly as some popular work on the subject has long been wanted here.—Whether the present volume will supply the deficiency, seems to us doubtful. If it has "met with much favor in England," we are inclined to attribute it to a like deficiency there, as well as to the interest inseparable from the subject.

For although it is true, as Dr Cheyne says, that "as the world goes at present, there is not anything that the generality of mankind so lavishly and so unconcernedly throw away, as health, except eternal felicity," we have often been struck with the avidity with which persons received real and accurate information respecting the principles by which the soundness of the body and mind is to be preserved. As this matter of health is perhaps less regarded and less understood in our own country than in almost any other, we will give some account of the work before us, not in the expectation that any one will be much instructed, but in the hope that we may call the attention of readers and writers to the subject.

The author says that his object is to "investigate the influence of laws, institutions, habits, climates, &c., on the vigor and health of man." To this study is given the name of "Public Hygiène;" connected with this science, if it may be called such, are medical statistics and legal medicine, and all of them have an important bearing on political economy. Illustrative of this, we find in the introduction some very fair remarks on the importance of longevity, and the value of life to society.

"Since it is certain, that every stage of human existence has a peculiar office assigned to it, as well as every instant a duty, it is highly important that man should attain a certain degree of senility. Should the human being die in infancy or childhood, the loss to the state would not be great; but later, it is far otherwise. The business of adolescence is to acquire knowledge by example, and by memory; of the adult to apply this information; and later, to invent. At fifty, men begin to perfect and classify knowledge; to instruct and guide their fellow-creatures. Now, it is clear, that a state cannot advance so rapidly in civilization, where the average duration of life is short; and will be great in proportion to the approach of the majority of its subjects to sixty-five — an age that allows of acquisition, application, invention, and arrangement of the stores of knowledge. We must venture to repeat, that a man dying at eighteen or twenty, has only lived to consume the resources of society, and can leave nothing behind him, but a legacy of poignant regret. If he live till he has applied and invented, it is of the highest importance he should be allowed time to mature and consolidate what, as his own acquisition, he best understands. One able man may, perhaps, do more from the age of thirty-five to sixty-five, than twenty more coming after him, and dying successively at thirty-five, thirtysix, and thirtyseven, and so on to sixty-five."

The book opens with a chapter on remote physical influences. In this, the author considers the influences of the sun and moon, of electricity and magnetism, and of light and sound on the state of the human body. He advances nothing under these heads, new or very important.

The next two chapters are on the laws of propagation, and they constitute the best portion of the book.

The hereditary transmission of the qualities of the constitution, must necessarily occupy a prominent place in the consideration of the sources of health and disease. There is indeed no single cause upon which so much depends. — Could we but control but this one circumstance, how much might we lessen the amount of human suffering, how much might we add to the sum of human life and human enjoyment! There is nothing in these chapters that may not be found more fully developed in Mr Combe's admirable book on the constitution of man. Still, as the number who will read that work, clear as it is, and unquestionable in most of its parts, is probably small, we are not sorry to have similar information embodied in a more popular form.

The subjects next considered are emanations from the soil and other effluvia. Under these heads the author treats in the course of the six following chapters, of the atmosphere, odors, noxious gases, contagion, employments, and the interment of the dead. The subject of employments deserves a fuller consideration than he has given to it. Perhaps he reserves it for more ample discussion in the second part, wherein he will also speak of climate.

The last chapter is upon civilization. This subject is a most copious and interesting one. But it is not much developed by our author, and most of his remarks upon it are rather common place.

The following passage is somewhat in this connexion, but is taken from the introduction.

"It has long been known, that a hard-working agriculturist, with his ruddy health and strength of limb, does not live as long as the delicate and intellectual patrician, who envies his apparent advantages — that mechanics are commonly worn to death, in a few years, in the manufacturing of luxuries, whilst a trembling sensualist who has lost all useful energy of mind and body, if he be rich enough to command all the resources of our civilization, will spin out his automatic existence to an advanced age."

We believe this statement is often verified, and it shows the reality and the value of the art of preserving health. —

As we have already intimated, Mr Belinaye promises a second part. Perhaps it would be more fair to wait for that before forming a judgment of his work. But there are faults in this portion that belong to the writer. The want of order in the handling of his various topics is obvious. In addition to this, his style is loose and rambling, and often obscure. His statements of matters of fact, may not always be relied on, and he certainly gives no evidence of great diligence in collecting materials for his work.

We would however thank the publishers for what they have done, and we hope with them that the publication "will have the effect at least, to draw the attention of our countrymen to a matter which is every day assuming stronger claims on our notice."

We think that nothing is more wanted in the community, than a judicious popular work on the care of health. The subject is a proper one for the attention of all, and at the same time, there is none upon which such deplorable ignorance prevails among intelligent people. It is a great mistake to suppose that a knowledge of it is the province of the physician alone. The care of every one's health is in his own hands, and it is a care for which he is as accountable, as for any other.

The second book, whose title stands at the head of this article is of a different class, and of one that we do not highly esteem.

The book itself, contains on the whole, very good instructions for the treatment of infantile diseases, but that does not make it a safe "guide to mothers."

We would recommend to all who own it, and are disposed to consult its oracles, to attend to the interpretations of Dr Smith, the annotator, for these serve generally to soften if not to dispense with the severe directions of the text. And where notes fail, let them send for the family physician, which is indeed the safest course in all instances. Mothers may generally permit their children to play with edge tools, as securely as they may themselves use such agents as calomel, scammony, and leeches, that figure so largely in these pages.

From our knowledge of Dr Smith, we are of opinion that he would himself write a safer, and therefore better "guide" for New England nurseries, than that which Messrs R. & H. O. Bradford have produced, conjointly, and dedicated to her grace the Duchess of Kent.

ART. VII. — *A Collection of the Familiar Letters and Miscellaneous Papers of Benjamin Franklin; now for the first time published.* Boston: Charles Bowen. 1833. Svo. pp. 295.

THE scanty memorials which many distinguished philosophers and statesmen have left behind them relating to their private history and character have often called forth expressions of great regret. Curiosity is always alive, when men who have filled a large place in the republic of letters or in the affairs of state, have ceased from their labors, to know all about their habits, their social and domestic characters, their virtues and vices, their strong and weak points as neighbours and every day companions. Few men of the class to which we have adverted, have put it in the power of posterity to know so much concerning them as Franklin did. "The memoirs of his life and writings, written by himself to a late period, and continued to the time of his death by his grandson, William Temple Franklin," do much to answer the inquiries of the curious — how such a great man was formed; how much he did for society; how he conducted himself in practical matters; and what were the qualities of his mind and heart. The "Familiar Letters," recently collected and published by Mr Sparks, add to the means of gratifying our curiosity in those respects. "They must have been written," as Mr Sparks says, "without the remotest thought on the part of the author, that they would ever be made public." Hence, being little on his guard, we may look for the expressions of the undisguised workings of his understanding, passions, and affections, in regard to his family and friends, and as a man living and moving among other men.

We shall endeavour to illustrate in a few particulars, from a cursory reading of these "Familiar Letters," the bearing they have upon the character of the author.

It is natural to look in these letters for the indications of the author's character in the domestic relations. The collection, however, contains but three letters to his wife, and these were written in the year 1756, during short absences from home. His terms of affectionate address begin with "dear child," and end with "dear Debby," and "dear girl."

The first letter is dated at Gnadenhutten, a frontier place, whither he had gone to build forts. He speaks of the good

provisions which his wife had prepared, and of the more perfect enjoyment of good eating "when the kitchen is four score miles from the dining room;" and concludes with the hope that he shall soon return to his wife and family, and "chat things over." In a letter from another place, towards the close of the year we have mentioned, he expresses his disappointment at not hearing from his wife, adds a good natured reproof, and concludes—"I think I won't tell you that we are well, nor that we expect to return about the middle of the week, nor will I send you a word of news; that's poz."—"P. S. I have *scratched out the loving words*, being writ in haste by mistake, when I *forgot I was angry*."

In one of his letters to Miss Catharine Ray, of Rhode Island, in 1755, there is a casual and unstudied tribute to the virtues and good dispositions of his wife, which fully proves the happiness of the relation. He speaks of his pleasure in receiving some presents from this female correspondent, and among others of an "excellent cheese."

"Mrs Franklin was very proud, that a young lady should have so much regard for her old husband, as to send him such a present. We talk of you every time it comes to table. She is sure you are a sensible girl, and a notable housewife, and talks of bequeathing me to you as a legacy; but I ought to wish you a better, and hope she will live these hundred years; for we are grown old together, and if she has any faults, I am so used to them that I don't perceive them, as the song says,

"Some faults we have all, and so may my Joan,
But then they 're exceedingly small;
And now I'm used to 'em, they 're just like my own,
I scarcely can see them at all,
My dear friends,
I scarcely can see them at all."

"Indeed I begin to think she has none, as I think of you. And since she is willing I should love you, as much as you are willing to be loved by me, let us join in wishing the old lady a long life and a happy. pp. 33, 34.

His love of domestic peace is manifested on several occasions. In a letter dated New York, to his sister, Mrs Jane Mecom, in Boston, he thus alludes to an alienation which took place between her and the widow and children of her brother.

"Above all things I dislike family quarrels, and when they happen among my relations, nothing gives me more pain. If I were to set myself up as a judge of those subsisting between you

and brother's widow and children, how unqualified must I be, at this distance, to determine rightly, especially having heard but one side. They always treated me with friendly and affectionate regard; and you have done the same. What can I say between you, but that I wish you were reconciled, and that I will love that side best, that is most ready to forgive and oblige the other? You will be angry with me here, for putting you and them too much upon a footing; but I shall nevertheless be, dear sister, your truly affectionate brother. pp. 56, 57.

There is no evidence we believe that Franklin was at any time wanting in fraternal affection. Of a large family of brothers and sisters, who lived to grow up, he was the youngest brother; and the following extract of a letter from him, while in Europe, (1760,) to a sister, shows no want of tender family recollections.

"Out of seventeen children, that our father had, thirteen lived to grow up and settle in the world. I remember these thirteen (some of us then very young), all at one table, when an entertainment was made at our house, on occasion of the return of our brother Josiah, who had been absent in the East Indies, and unheard of for nine years. Of these thirteen, there now remain but three. As our number diminishes, let our affection to each other rather increase; for, besides its being our duty, 'tis our interest, since the more affectionate relations are to each other, the more they are respected by the rest of the world. p. 63.

All this mortality occurred in his family before he became either rich or eminent in the world. "With his surviving sister, who lived in Boston," Mr Sparks says, "his correspondence was constant, cordial and affectionate to the very end of his life, accompanied by many substantial proofs of fraternal kindness." p. 64.

His letters to his sister, Mrs Mecom, are always affectionate, and he was a faithful adviser to her respecting her son, who occasioned her some anxiety, and a judicious patron of the youth himself. This son, Benjamin, had left his master (for which he alleged several reasons to his mother,) and went on board a privateer. There is much wisdom, as well as a reasonably indulgent consideration of youth, in his whole letter to the lad's mother, a part of which we extract.

"I do not think his going on board the privateer arose from any difference between him and his master, or any ill usage he had received. When boys see prizes brought in, and quantities of money shared among the men, and their gay living, it fills their heads with notions, that half distract them, and put them

quite out of conceit with trades and the dull way of getting money by working. This I suppose was Ben's case, the Catharine being just before arrived with three rich prizes; and that the glory of having taken a privateer of the enemy, for which both officers and men were highly extolled, treated, presented, &c., worked strongly on his imagination, you will see, by his answer to my letter, is not unlikely. I send it to you enclosed. I wrote him largely on the occasion; and though he might possibly, to excuse that slip to others, complain of his place, you may see he says not a syllable of any such thing to me. My only son, before I permitted him to go to Albany, left my house unknown to us all, and got on board a privateer, from whence I fetched him. No one imagined it was hard usage at home, that made him do this. Every one that knows me, thinks I am too indulgent a parent, as well as master. I have a very good opinion of Benny, [his sister's son] in the main, and have great hopes of his becoming a worthy man, his faults being only such as are commonly incident to boys of his years, and he has many good qualities for which I love him. I never knew an apprentice contented with the clothes allowed him by his master, let them be what they would. Jemmy Franklin, when with me, was always dissatisfied and grumbling. When I was last in Boston, his aunt bid him go to a shop and please himself, which the gentleman did, and bought a suit of clothes on my account, dearer by one half than I ever afforded myself, one suit excepted; which I don't mention by way of complaint of Jemmy, for he and I are good friends, but only to show you the nature of boys." pp. 12-15.

His tendency to indulge his children and the youth under his care too far, which Franklin mentions in the letter we have just quoted, brings to our mind his direction to his female friend and correspondent, Mrs Hewson, respecting the treatment of her infant son. However correct it may be in substance, it needs qualification, without which it would be liable to be much abused by a weak mother.

"Pray let him have everything he likes. I think it of great consequence, while the features of the countenance are forming; it gives them a pleasant air, and that being once become natural and fixed by habit, the face is ever after the handsomer for it, and on that much of a person's good fortune and success in life may depend. Had I been crossed as much in my infant likings and inclinations, as you know I have been of late years, I should have been, I was going to say, not near so handsome, but as the vanity of that expression would offend other folks' vanity, I change it, out of regard to them, and say, a great deal more homely." pp. 143, 144.

Though we cannot gather enough from Franklin's letters, collected by Mr Sparks, to make us very intimately acquainted with his domestic character, yet we find enough to satisfy us that he was faithful, kind, and pleasant in this respect, during that portion of life in which habits usually become fixed. Of the stability and cordiality of his friendships, we need add nothing to what is said by Mr Sparks. "We have here," he observes, in his preface, "the records of a correspondence with different persons for nearly half a century, and we perceive from beginning to end a lively and continued interest in his early friendships, undiminished by time, unaltered by circumstances. Nor will it be easy to find, in any letters of the like description, stronger evidences of kindness, sympathy, and all the traits of a truly amiable character and affectionate temper."

His personal enmities were few—none of them, as it should seem, of his own procuring—and he did nothing to prolong or increase them. He was sometimes dissatisfied with the perverseness of men, and was led to wish that they had been provided with a good and safe "instinct," rather than with "reason," which they so much abused, and which afforded them only light enough to mislead them. When in London, in 1766, he adverted in a letter to a friend in America, to reports which were spread by his enemies in this country to his disadvantage :

"I give myself," he says, "as little concern about them as possible. I have often met with such treatment from people, that I was all the while endeavouring to serve. At other times, I have been extolled where I had little or no merit. . . . One's true happiness depends more upon one's own judgment of one's self, or a consciousness of rectitude in action and intention, and the approbation of those few who judge impartially, than upon the applause of the unthinking, undiscerning multitude, who are apt to cry *Hosanna* today, and tomorrow, *Crucify him*." pp. 98, 99.

The only one of his enemies, we believe, which Franklin singled out for severity of remark (if it may be called severity), is a certain English divine, who is mentioned only by his literary title, and the initial of his surname. In a letter to his female correspondent, Miss Stevenson, he says :

"I do not wonder at the behaviour you mention of Dr S. toward me, for I have long since known him thoroughly. I made that man my enemy, by doing him too much kindness. —

'Tis the honestest way of acquiring an enemy. And since it is convenient to have at least one enemy, who, by his readiness to revile one on all occasions, may make one careful of one's conduct, I shall keep him an enemy for that purpose; and shall observe your good mother's advice, never again to receive him as a friend." p. 78.

There is one point in regard to which Franklin's character has suffered we suppose with many, and that is, in his notions about saving and thrift upon a small scale. It has been thought that his minute attention to such matters indicated in his writings, and especially that the acuteness and particularity of his maxims about economy and gain in respect to time and money, are calculated to produce a mean and penurious spirit; and that in general, those only will heed those maxims, who are already imbued with their spirit, and who are liable to be encouraged by them to regard the end kept in view, with such singleness and sagacity, as the great end of human wisdom and foresight. This view of the case is not altogether groundless. But we should remember that Franklin, like most young tradesmen, had to struggle, in the outset, against poverty, and that his maxims are the result of his own experience. The effects of them in his own case do not appear to have reached beyond the emergency; for when he had prospered so far as to lose all reasonable anxiety about competence, we do not perceive the reign of a penurious spirit. We here subjoin one or two illustrations of these remarks. In writing from Philadelphia, to his mother, whom, by the way, he addressed according to the good old fashion, "honored mother," he thus speaks of his family and himself:

"As to your grand-children, Will is now nineteen years of age, a tall proper youth, and much of a beau. He acquired a habit of idleness on the expedition, but begins of late to apply himself to business, and I hope will become an industrious man. He imagined his father had got enough for him, but I have assured him that I intend to spend what little I have myself, if it please God that I live long enough; and as he by no means wants acuteness, he can see by my going on, that I mean to be as good as my word.

"Sally grows a fine girl, and is extremely industrious with her needle, and delights in her work. . . . Perhaps I flatter myself too much, but I have hopes that she will prove an ingenious, sensible, notable, and worthy woman, like her aunt Jenny.

"For my own part, at present, I pass my time agreeably

enough. I enjoy, through merey, a tolerable share of health. — I read a great deal, ride a little, do a little business for myself, now and then for others, retire when I can, and go into company when I please; so the years roll round, and the last will come, when I would rather have it said, *He lived usefully*, than *He died rich.*" pp. 18, 19.

Again, in his dealings with his nephew, Benjamin Mecom, (who like himself was bred a printer, and whom he patronized even beyond what the young man perceived,) he was exact, though not unyielding in his bargains. He thus explains his policy :

"The truth is, I intended from the first to give him the printing house; but, as he was young and inexperienced in the world, I thought it best not to do it immediately, but to keep him a little dependent for a time, to check the flighty unsteadiness of temper which, on several occasions, he had discovered; and what I received from him I concluded to lay out in new letters (or types,) that when I should give it to him entirely, it might be worth his acceptance; and if I should die first, I put in my will, that the letters should be all new cast for him." *Letter to Mrs Mecom.* p. 41.

Many maxims might be culled from these letters which would do to be placed by the side of the author's maxims about "prudence in affairs." In a letter to a relative, he speaks of a father paying the debt of a son when he was under no legal obligation, and says, — "We may be glad that, when it is common to pay the interest of an old debt in ill language, he has paid you only in silence."

"I am not fond," he says, "of giving advice, having seldom seen it taken."

"The *fear* of being *thought weak*," it is said in one of the 'Miscellaneous Pieces,' is a "weakness of the worst sort, as it betrays into a persisting in errors, that may be much more mischievous, than the appearance of weakness."

Speaking of illicit trade, he says, — "There are those in the world who would not wrong a neighbor, but make no scruple of cheating the king. The reverse, however, does not hold; for whoever scruples cheating the king will certainly not wrong his neighbor."

In consequence of the loss of Franklin's "letter-books," which embraced the two long periods of his agency in England, Mr Sparks's collection does not contain many of his letters upon political affairs from 1758 to 1775; but the

casual hints and remarks upon political matters, upon domestic economy, and upon whatever pertained to the prosperity of the colonies, exhibit his character in a highly favorable light at all times. In September, 1774, he wrote to a friend in America, concerning a report mentioned in a Boston paper, that he had "received a promise of being restored to the royal favor, and promoted to an office superior to that which he had resigned," — as follows :

"I have made no public answer to any of the abuses I have received in the papers here, nor shall I do this. But as I am anxious to preserve your good opinion, and as I know your sentiments, and that you must be much afflicted yourself, and even despise me, if you thought me capable of accepting any office from this government, while it is acting with so much hostility towards my native country, I cannot miss this first opportunity of assuring you, that there is not the least foundation for such a report; that, so far from having any promise of royal favor, I hear of nothing but royal and ministerial displeasure, which, indeed, as things at present stand, I consider an honor. I have seen no minister since January, nor had the least communication with them. The generous and noble friends of America, in both Houses, do indeed favor me with their notice and regard, but they are in disgrace at court, as well as myself." pp. 150, 151.

The office which he had resigned, and which was alluded to in the report, that drew from him this dignified notice, was that of deputy post-master, "or rather," as Mr Sparks says, "post-master general for the Colonies." There is one circumstance in his management of this office, which he was led to speak of incidentally, that deserves to be pondered by all persons in responsible stations in government, from the supreme downwards. He had been solicited to provide a place in his gift for his nephew, whom we have mentioned more than once. He thus replies to the solicitation.

"As to what you propose for Benny, I believe he may be as you say, well enough qualified for it, and when he appears to be settled, if a vacancy should happen, it is very probable he may be thought of to supply it; but it is a rule with me not to remove any officer that behaves well, keeps regular accounts, and pays duly; and I think the rule is founded on reason and justice. I have not shown any backwardness to assist Benny, where it could be done without injuring another. But if my friends require of me to gratify not only their inclinations, but their resentments, they expect too much of me." p. 56.

Much curiosity, not to say anxiety, has been shown at different times by different individuals to ascertain Dr Franklin's views of Christianity. It is deeply to be regretted that a man of so great a mind, and on most subjects so ingenuous, never thought it worth his while to satisfy himself, by thorough investigation, concerning the truth and inspiration of Christianity. There is nothing in these letters, perhaps, which throws any new light upon the subject. They contain repeated confirmations of what was well known before, namely, that he was a firm believer in a paternal God, in a superintending Providence, and in a future life. Nor are there any unfavorable reflections on Christianity itself. He was disgusted with seeing many things overacted, and in general with sectarian disputes as they were conducted, and too proudly, as we think, looked on as a philosophical spectator, without heeding that better part of philosophy which looks deeply into the truth of things. So early as 1743, in a letter now first published, being an answer to one from his sister, he thus writes :

"You express yourself as if you thought I was against the worshipping of God, and doubt that good works would merit heaven; which are both fancies of your own, I think, without foundation. I am so far from thinking that God is not to be worshipped, that I have composed and wrote a whole book of devotions for my own use; and I imagine there are few if any in the world so weak as to imagine, that the little good we can do here can merit so vast a reward hereafter.

"There are some things in your New England doctrine and worship, which I do not agree with; but I do not therefore condemn them, or desire to shake your belief or practice of them." p. 8.

We should not look in the epistolary writings of a professed and acknowledged Christian, for more frequent proofs of trust in divine providence, — of a submissive will to God's dispensations, — of a belief in the duty and efficacy of prayer, than we find in these letters. We shall content ourselves with one short extract towards the close of a letter of advice to a female friend respecting her duty in trying circumstances.

"Nothing can contribute to true happiness, that is inconsistent with duty; nor can a course of action, conformable to it, be finally without an ample reward. For, God governs; and he is good. I pray him to direct you; and, indeed, you will never be without his direction, if you humbly ask it, and show yourself always ready to obey it." p. 116.

We do not profess to be able to explain why he did not become "not only almost, but altogether" a Christian.

There are a few words of Franklin, in one of his letters after the close of the war of the revolution, which, being inclined to introduce them, we will quote here.

"At length we are at peace, God be praised, and long, very long, may it continue. All wars are follies, very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their differences by arbitration? Were they to do it, even by the cast of a die, it would be better than by fighting and destroying each other."

"This little volume," says Mr Sparks, "cannot fail to present to every reader the elements of Franklin's character under a favorable aspect, which will not be changed by a closer study and a better acquaintance. Having in my possession ample means for pursuing this subject to its full extent, I look forward to some future occasion for at least attempting to execute so grateful a task." *Preface*, p. ix.

We concur with Mr Sparks in his judgment concerning these letters, and heartily rejoice in the expectation, that at some time, we shall receive from his hands a more thorough biography, than we now possess, of one who has done such lasting honor to his country.

ART. VIII.—*Natural History of the Fishes of Massachusetts; embracing a practical Essay on Angling.* By JEROME V. C. SMITH, M. D. Boston: Allen & Ticknor. 1833. 16mo. pp. 400.

WE are glad to see an increasing attention to the Natural History of our own country, evinced by the occasional publication of works upon different branches of it, combining with scientific arrangement, such a mode of description and illustration, as is calculated to procure a popular circulation of the works, and to increase the taste, and diffuse more extensively the knowledge, already existing.

In this light we regard the book before us, though professedly not claiming high rank as a finished production, but being a sort of preparatory essay of a history of the fishes of the United States, or perhaps of North America, which the author intimates to be in preparation, and of which he promises the illustrations in a higher style of art. Under

this view of the case, we are disposed to look kindly on the work, with all its imperfections, of some of which indeed the author with much candor confesses his consciousness. Still we consider it as a matter not less of friendly feeling than of duty, to make our strictures with frankness, that they may be serviceable to him in his future labors, if he choose to avail himself of them.

The work is preceded by a dissertation on "The Importance of the Fisheries," furnished to the author by Solomon Lincoln, Esq., of Hingham; it is well written, and contains a number of interesting statistical facts connected with the history of the fisheries of Massachusetts, of which a sketch is given.

The first division of the work itself^{*} is devoted to the anatomy and physiology of fishes. In speaking of the two great divisions of fishes, the *spinous* and the *cartilaginous*, or those which have a bony skeleton with joints, and those, the frame work of which is in a great degree a hard and elastic gristle, the author has the following passage.

"These grand divisions are analogous to the two great classes of land animals, the one of which is carnivorous, and the other is sustained by the vegetable productions of the earth. Spinous fishes may be compared in general character to the graminivorous quadrupeds, being timid, not universally provided with weapons of defence, and possessing to a certain extent, social habits, and are therefore rarely found alone. But the cartilaginous, like the carnivorous animals, are exceedingly voracious; they pursue their living aliment with untiring speed, and devour their helpless victims, when practicable, at a single mouthful."

Although not entirely destitute of truth, it seems to us that this comparison is more fanciful than philosophical. — By the author's own showing, fishes live for the most part by animal food, and pursue their living prey; and many of the spinous family, for instance the pike and the wolf fish, in proportion to their size and power, are as fierce and voracious as the veriest shark that swims the ocean, while some of the cartilaginous race, as the basking shark and the sturgeon, are by no means noted for ferocity.

The remarks on the muscular action of fishes, though short, are confused and contradictory. The muscles are said to be distributed in a way conducive "to the best mode of exerting muscular power" — "but owing to the little obliquity of their direction the muscles act to very great disad-

vantage." There is an evident contradiction here, and the principle involved in the second quotation, is the reverse of the truth. "If the bones were provided with long projecting processes they would have retarded the motion of the fish through the water";—to our understanding of the matter, the vertebræ of spinous fishes are provided with long projecting processes, much longer in proportion than those of land animals, though enveloped and concealed in a much larger proportional quantity of muscle. The muscles "on the sides take a winding direction, and consequently cannot act in producing short curves." Certainly the body of a fish is far more flexible, and admits of shorter curves, than that of any land animal we know; it seems to us, as if the author had made a strange confusion between the bones of the limbs, and *processes* of bones; and between curves, and the foldings of the limbs by means of their joints.

In treating of the eyes of fishes, particularly of the defence they have in many instances against the pressure of the water at great depths, some of the remarks are rather loose; thus:

"Shoal water fishes, possessing the membranous eye, if forced down to a certain depth would be made blind, and come to the surface with the entire loss of the internal humors."

Whether the author knows of any facts, the results either of accident or experiment, substantiating this statement, we cannot say; but until some such are produced, we shall feel at liberty to doubt the entire correctness of it. That the fish may be rendered blind, we think likely enough, not however by a rupture of the tunics and a loss of the humors, but by a disorganization of these last, and a destruction of the sentient power of the optic nerve, in consequence of the severe pressure. The pressure of the water would be too uniform in all directions for rupture to take place readily, though it possibly might happen occasionally from pressing the eye-ball upon the long socket; yet upon the back part, the eyes are not, even in deep water fishes, fortified with any additional firmness of investment.

"Over the eye, the first investing membrane is loose and wrinkled in fishes, brought up from deep water, but smooth and glossy on those at medium depths. Does not this look like compressing the fluids into smaller space?"

'It seems as if the reverse of this ought to take place in

consonance with the author's views. Eyes, the fluids of which are condensed by the pressure of the surrounding medium, when brought into one more rare, as would be the case with deep water fishes when brought to the surface, would naturally expand, and look smooth and glossy, undergoing a change like that of a withered apple under the receiver of an air-pump; while eyes from a moderate depth, if of the same structure, should look wrinkled.

"A pretty accurate judgment may be formed of the depth, to which any species of fish swims, by an examination of the coats of the eye, as in one case there are ribs of bone, as in birds' and turtles' eyes, and in others, flat pieces are inserted, merely to offer firmer resistance to the pressure of the water, which is greater there than on the body."

Birds are somewhat out-of-the-way illustrations of the depth at which *fishes* swim; and we really do not see why the pressure of the water at any given depth should be greater on the eyes of fishes than on the surface of their bodies. Birds may have the coats of their eyes fortified to guard against great changes in the pressure of the air, as those of fishes are fortified to guard against changes of pressure in their own element; and the *effects* of an unusual pressure may be more injurious to the eyes of fishes, than to their bodies.

"It is certain that some aquatic eyes cannot, by the nature of globular tunics, be condensed without rupturing them."

If capable of being condensed, we do not see what there is in the nature of a globular tunic to prevent its being done without a rupture of the tunic; they cannot be *flattened* much or at all without breaking the tunic; but condensation is not *flattening*. A globular form is of all others the most favorable for admitting of condensation by equable external pressure, like that made by a surrounding fluid. Either the author's philosophy is not very deep or well arranged in his mind, or in attempting to give a light sketch, for the benefit of general readers, he has suffered his ideas to become sadly confused. Through his remarks may be discerned many glimpses of correct meaning, but the unphilosophical manner in which they are expressed will render them of little real use. Several other passages in this portion of the work are liable to similar criticisms, though the whole contains a considerable amount of good information on the subject.

Under the head of Classification, the author says but little;

contenting himself with mentioning, that there has been a number of classifications, he, without adverting to them farther, gives the orders of Linnæus, as he says, and the orders and leading divisions of Cuvier. There seems, however, to have been some mistake in giving the classification of Linnæus, since the one with which we are here presented as his is that of Brunich, except in a little transposition of place in the orders, according to the statement we have of them. — Brunich used the four orders of Linnæus, and added to them two others, the Chondropterygii and the Branchiostegi, preceding them in the arrangement; in the system before us, these are made to follow the other four orders, and besides that, to exchange places with each other. The system which the author follows in his work, is that of Cuvier; of De La Cèpede, who but a few years since was the most popular authority on this part of Ichthyology, no mention is made.

After this follows the main body of the work, consisting of an arrangement of the different fishes found upon the coast of Massachusetts, according to the system of Cuvier, with a familiar description of their appearance, character, and habits, occasionally enlivened and illustrated by anecdotes. A wood engraving is annexed to the account of almost every species. Some of these engravings are good, others quite indifferent, but as this is among the imperfections confessed and apologized for by the author, we will at present say no more about it, but let it sleep with his other admitted faults, in the hope that his future labors may cancel them, as well as those that we do notice.

The greatest defect in the execution of this part of the work is the omission, in the great majority of instances, we believe, of the generic descriptions. Under the head of Classification, before mentioned, are given the names of the great orders, and the characteristics of the great divisions under them. In addition to this, in the body of the work, we are occasionally presented with the characteristics of a family, and sometimes with those of a genus, for the most part familiarly expressed; but usually, though the name of the genus to which any species described belongs, is mentioned, the marks by which it is distinguished from other genera of the same family, are omitted; and in some instances even the peculiarities of a family are not mentioned. Thus, for instance, we find the term "PLATYSOMI" at the head of a number of pages, without its being anywhere to be found in

the pages themselves. *ESOCES* also is put down as the name of a family, and *ESOX* as the name of a genus under it; and then forthwith commences the description of the *Esox Lucius* or *Pickereel*, or *Common Pike*. If the author intended to make a merely popular work, describing our native fishes under their common names, with just enough of scientific nomenclature to enable those of his readers, who might wish it, to refer to more scientific works for further information, this is enough, and what more he has done in other instances is superfluous; but if, as we think, he meant under a popular form to awaken and gratify a taste for this branch of natural history, these deficiencies are also defects in his labors. To make the book such as we think it ought to be, the description of the species under each genus should be preceded by a brief scientific description of the genus itself, and the genera by a like description of the family, &c., under which they are placed.

The author seems also to have been a little too desirous of including within his list every possible variety, since he mentions some which, though occasionally cast upon our shores by tempests and there found dead, or brought in by vessels from a distance, are not known as living inhabitants of the waters of our coast. Some of these are found in the seas of warmer latitudes, and some in the deep waters of the Atlantic; and their being occasionally found, as above mentioned, is too easily accounted for by the existence of such currents as the Gulf Stream, and the long prevalence of easterly winds, and the deep heavy swell occasioned thereby setting on the coast, to justify assigning such a residence to them. In some of his remarks on the kindred genera of salt water and fresh water fishes, there seems too narrow a view of causes, and of the works of the great Creator, as well as too much unphilosophical assumption. It is, we believe, a well established fact, that in many instances, if not in most, or all, salt water fishes will die in fresh water, and the reverse. Why then in opposition to this should it be assumed that fresh water fishes, belonging to the same family with some of those that are natives of salt water, must originally have been of a salt water origin, and that their existence in fresh water is owing, to accident, to live fishes, or undigested spawn dropped by birds? Why is it not an admissible fact, that the bountiful Author of nature should have exerted his power and goodness in giving fit inhabitants to the lakes and streams

as well as to the seas? Dr Smith, can, if he pleases, believe, as he professes to do, that the little fresh water lobsters found in some of our New England ponds, would, if transplanted to the sea, thrive there, so that in a generation or two they would be equal in size and similar in all respects to their Atlantic cousins. When the experiment shall have been successfully tried, we will believe it; till then we cannot.

In his use of common or vulgar appellations for some of our fishes, Dr Smith does not always coincide with what we have found the prevalent application of such names. Thus he bestows the appellation of "*Shiner*" upon a species of *Cyprinus*; we have always heard it applied to the Roach. By "*Horse Mackerel*," we have always understood that the Tunny (*Scomber Thynnus*) was designated, and not the *Scomber Plumbeus*. The propriety of the appellation in the former case is evident; its inconsistency in the latter the author himself notices. It was also, as we understood at the time, a *Scomber Thynnus*, or Horse Mackerel, that was taken by the party in pursuit of the sea-serpent, and not a Basking Shark, as is stated in this work.

The author's manner is in general agreeable, so that much entertainment is mingled with useful information; yet in many passages there are inaccuracies of expression, rendering the import obscure and sometimes ludicrous, and now and then a confusion of metaphor, or a misapplication of epithets, inconsistent with the reputation of a good writer. We will cite an instance or two to confirm our remarks.

"The sac is more or less convex" — "near the tail, they are nearly globular." p. 34.

Speaking of muscles, it is said, "Like the cordage of a ship every rope has its appropriate place." p. 35.

"Grumous," [i. e. clotted] "blood" is used instead of *black* or *venous* blood. p. 37.

"It is a spiteful, voracious, *cartilaginous* shark." By definition sharks are cartilaginous, and we do not altogether see the propriety of the epithet, as a climax to *spiteful* and *voracious*. p. 82.

"Sharks have no bones like those of the second class of fishes; they" [sharks or bones?] "are elastic cartilaginous portions, embraced by numerous muscles." p. 80.

"One of these miniature sharks, the past season, was drawn into a pleasure boat, by a gentleman fishing for cod, that" [shark,

boat, or cod ?] "quite frightened his associates by its spiteful snappings." p. 81.

Many similar instances may be found, but we have no particular pleasure in citing them. Our object is merely to point out to the author things which he may deem it advisable to correct. The description of the Bream, among others, seems to need revision ; but for the name, we should never have recognised in it a very old acquaintance.

Of the "Treatise on Trout and Angling," which occupies the larger part of the last hundred pages of the work, we have no room to say anything in detail. It contains considerable useful and interesting matter for practical anglers, and to such doubtless will be acceptable, especially to those who have means of visiting the places mentioned by the author. It hardly goes enough into detail to be of much avail to the novice in the sport ; nor are the remarks general enough in their application to different sections of the country, especially to the interior.

On the whole, we think Dr Smith has done a good thing by making this book. Though he may deem our criticisms somewhat severe, yet we have made them with an eye to his benefit, that, by availing himself of our remarks, he may render his promised work a more honorable and lasting monument of his own talents and labors. His *Physiology of Fishes* needs a careful revision and much alteration ; and a more strict observance of method would greatly increase the value of the rest of the work. We should recommend to him to avoid being teased for "copy," by the simple method of having his whole manuscript fully written out, and carefully revised and corrected, before the compositor begins his labors upon it.

ART. IX. — *Three Years in North America.* By JAMES STUART, Esq. From the second London edition. Two Vols. New York: J. & J. Harper. 1833.

DURING the half century which has elapsed since the American independence was acknowledged by the mother country, the people of England and the United States, notwithstanding the alliance by blood, language, and religion, have not been on the most cordial terms with each other.

This fact may be attributed to the remembrance of former wrongs, to the occurrence of fresh injuries, to the difficulty of healing wounds caused by quarrels between members of the same family, to the jealousy of conflicting interests, and to the tory policy of the English government and the republicanism of our own. The periodical press of both countries has fanned the flame of discord, and tourists, in various instances, have lent their aid to the same end. Yet, notwithstanding the apparent alienation, indications are not wanting that England feels some pride in the fact that the United States are her offspring; and we believe it to be true, that there are few of her descendants in this country, who do not regard with feelings of partiality "the land of their fathers' sepulchres," and take some satisfaction in the thought that they derive their origin from the same people with Shakspeare and Milton, Locke and Newton, Hampden and Chatham, Howard and Wilberforce.

Since the revolutionary war, this country has been visited by many English adventurers and tourists, and also by a number from the continent of Europe, who have published the result of their observations. The representations of some of the travellers from England have been sufficiently favorable to us; but generally they have been less so than those from the continent. This difference is doubtless to be attributed, in many instances, chiefly to the disposition and circumstances of the individuals; but it may in part be imputed, we believe, to the national character of the English. It is a prevalent opinion that the English are not generally the most candid and courteous travellers; their manners are not usually the most conciliatory to foreigners, nor their representations of foreign countries the most kindly. The celebrated Duke of Sully, who visited England in the time of James I. remarks, in speaking of the "hatred" of the English to the French, "it is undoubtedly an effect of their arrogance and pride; for no nation in Europe is more haughty and insolent, nor more conceited of its superior excellence: were they to be believed, understanding and common sense are to be found only among them: they are obstinately wedded to their opinions, and despise those of every other nation." "John Bull," says one of his own family, "is doubtless an honest man and a good Christian; but he is too apt to think that all the talent, virtue, learning, and benevolence in the world, are to be found in his own little island. His language

in speaking of foreigners, is often insulting to the parties, and unworthy of himself."

We have no disposition to speak disparagingly of Great Britain; and though we do not admit that all that is great and excellent in the world, is to be found in that "little island"; yet we acknowledge that it possesses its full share — enough surely to make an Englishman proud of his country. Its history is full of moral grandeur; and it possesses in its institutions, its arts, its natural beauties, and artificial improvements, an unrivalled succession of objects to interest and delight the traveller. We have a high opinion of a true English gentleman, and among those Englishmen who have visited America, there have been many who have done honor to their native land; but with respect to those who have published the results of their observations, the greater part have been persons of little consideration at home, of feeble talents, and slender education; they have exhibited the less amiable traits of the English character; and if they have not given a flattering representation of our manners, they have left behind no very favorable impression of their own. Their works form a very uninteresting portion of English literature. The number of Americans who visit England as tourists greatly surpasses that of Englishmen who visit America in the same character; yet comparatively few Americans have published the results of their observations. Those who have written on England, as Messrs Silliman, Simond, Carter, Wheaton, &c., will, as it respects the taste, the talent, and the spirit of their works, bear an advantageous comparison with the English tourists in America. But though travels in America by Englishmen abound so much more than travels in England by Americans, yet this country is comparatively little known in England. The well educated are doubtless better informed respecting its position on the globe than the "country squire" in Ireland, visited by Prince Puckler Muskau, who "searched long and patiently in a map of Europe for the United States." Mr Stuart mentions that during the last war, the British government sent out to their fleet at Kingston, in Canada, "quantities of water casks, in the belief that Lake Ontario was a salt water lake!" which proves that those who undertook to direct the affairs of the American war, had not studied their horn-book of American geography. But we are connected with England in a thousand ways, are made familiar, from early life,

with its history, geography, literature, and politics; and its eminent men are almost as well known and appreciated in this country as in their own. The productions of the English press immediately pass over to this side of the Atlantic, and all the more popular portions are republished, and find perhaps as many readers here, in proportion, as in England. But "who," asks the *Edinburgh Review*, "reads an American book?" Doubtless the English read comparatively but few; and without reading them they can have but little accurate knowledge of America.

Many Englishmen seem to think it incumbent on them to express a patriotic contempt or abhorrence for everything American, because we have no king, and no aristocracy who are hereditary legislators with exclusive privileges; and because we do not secularize a spiritual kingdom by incorporating it with the government, and have not, like England, an established religion, with a well appointed hierarchy, by means of which the members of great families may maintain their respectability, by obtaining the office of bishop, with the title of my-lord, and an annual income of \$50,000 or \$60,000; and yet, though destitute of all these advantages, we have the presumption to maintain that we are advancing in population, wealth, and improvement, as rapidly as any country that enjoys them. As our prosperity is often made use of by English reformers, as an argument in favor of liberal institutions, the advocates for maintaining unchanged things established, are interested to exhibit the most unfavorable side of the picture. This is natural, and when done in a proper spirit and manner, it is not a matter of reasonable complaint. Though we think our institutions have, on the whole, "worked well," yet we are far from believing them well adapted to all countries in their present condition. Universal suffrage would doubtless be a fearful experiment in the present state of European society.

The United States have often been grossly misrepresented by foreign journalists and travellers by their attributing merely local facts and customs to the whole country. An English journal, in a review of Mr Stuart's volume, states, as though it were a fact which admitted no exceptions, that "in America a gentleman has to sit down to table with his own servant." Mr Burke said long since, "I do not know the method of drawing up an indictment against a whole people." We do not know the method of conducting a vindication of "a

whole people," unless it be by a comparison with others. We know of no country of which the majority of the people are very wise, or of which a traveller who was disposed to look on the unfavorable side, might not give a representation by no means very flattering, without deviating in a single instance from truth. In the vast extent of territory embraced by the United States, there is to be found not only a great variety of climate and productions, but a great diversity in the character of the inhabitants, the improvements, manners, and state of society. The settlement of some portions of the country was begun early in the seventeenth century, and the settlement of many other parts has been begun since the commencement of the nineteenth century. And it may be said, without exaggeration, that many of those portions, which have been settled long enough to give society time to arrive to any considerable degree of maturity, will bear a favorable comparison, in respect to whatever is productive of human comfort, or is honorable to the human character, with most of the countries of Europe that have long been considered as within the pale of civilized nations. But what reasonable traveller would expect to find in districts, which but a very few years since were covered with dense forests, good roads, faultless inns, or refinement of manners?

A large portion of the English books of travel in America have been written by a very ordinary class of persons, who came out as adventurers, cherishing the most extravagant hopes of success in some scheme which was in itself absurd or impracticable, or which they were ill-qualified to carry into effect; and having been disappointed in their expectations, have returned in disgust, and published an abusive book relating to the country. Mrs Trollope cherished golden expectations from establishing a bazaar at Cincinnati; but they were not realized. Blunders and failures of this sort have not yet ceased, and may perhaps long continue to be repeated. The Rev. Isaac Fidler, who came to America a little more than a year since, with a scheme about as wise as that of his fair predecessor, and whose success was no more flattering, has, since his return to England, sought the usual mode of indemnification. We have not yet had opportunity to examine his work, but we extract the following notice of it from a recent English journal. "Mr Fidler, a clergyman, enamored with the United States, by report, emigrated with a design of settling in that abode of freedom, equality, independence, plenty, and every earthly blessing unalloyed. Having precon-

ceived the most exaggerated ideas of transatlantic perfectibility, which had already been attained, he still fancied he could augment it by teaching the eastern tongues to the inhabitants of New York and Boston. He was grievously disappointed, and went through the Union squabbling with every citizen, male or female, with whom he met; and has now produced a volume to prove that Mrs Trollope almost flattered the Americans; and that our worthy friend Captain Hall was most forbearing in his exposition of their imperfections."

Now with all due respect for the ladies and the clergy, we must say that we care little about the representations of the Trollopes and Fidlers of England, and little about the good or ill opinion of those who can be much influenced by them. They reflect as little honor upon the country to which they owe their birth and education, as upon that which is the object of their reproaches. To all this description of persons we would recommend a little tract written about fifty years since by Dr Franklin, entitled "Information to those who would move to America." By this they may readily see that America is no country for them; that all their romantic expectations of acquiring wealth and greatness here are entirely misplaced. "America," says Franklin, "is the land of labor, and by no means what the English call *Lubberland*, and the French *Pays de cocagne*, where the streets are said to be paved with half-peck loaves, the houses tiled with pancakes, and where the fowls fly about ready roasted, crying, *Come, eat me!*"

Mr Stuart, the author of "Three Years' Residence in North America," is a sensible, intelligent man, evidently of good temper and kindly feelings, and disposed to look on the bright side of things. His prepossession seems to have been in favor of America; his praise is sometimes too indiscriminate and extravagant; and he bestows quite as much attention to correct the misrepresentations of Mrs Trollope, as their importance demands. His book is made up, in great part, of small facts, which relate to the personal convenience of a traveller, as the accommodations of the inns, a minute account of meals, expenses, and notices of such persons as he happened to meet with on his travels. His account of what occurred under his own observation is doubtless substantially correct; but when he makes general reflections, which, however, are not numerous, it is evident that his knowledge of the country is but superficial.

But though inclined to look on the favorable side, he discovers some blemishes; and who can suppose that an intelligent traveller could see so much of the country and the inhabitants as he did, and find nothing faulty? An American gentleman in travelling the same routes would be likely to censure much more, in proportion to the praise he would bestow; and why should not a foreigner be allowed to be as sharp-sighted to discover defects, and as free to remark upon them, as one of our own citizens? There is no nation, we suspect, that can endure to have a foreigner censure freely what is objectionable in their manners, customs, and character, without feeling some degree of irritation or resentment, even though his language should not exceed the truth, or surpass what they were accustomed to use themselves, when speaking of each other. John Bull, "honest man and good Christian" as he is, shows no extraordinary meekness and humility in cases of this sort, as has recently been exemplified by the feeling which he has abundantly expressed towards the German Prince for censure bestowed on certain customs, manners, and traits of character observed in some of his high places. Among our own countrymen a weak sensitiveness is often manifested at the censure of foreigners; and many seem disposed to estimate the candor and fairness of a traveller in proportion to the praise he bestows. We would not, however, wish to have a traveller who should visit our country, come predetermined either to extol or to condemn everything; but that he should come with a disposition to observe with candor, and to speak his honest sentiments, always, however, showing that he would rather err on the side of charity, than the opposite; — and were he a man whose opinions were entitled to respect, we should hope to be as much benefited by his censure as by his praise. Dr Johnson gave great offence by the freedom of his remarks in his travels in Scotland; but it has been acknowledged by Scotchmen, [see the article "Johnson" in Brewster's Encyclopædia] that "Prejudiced as he was, he often made a fair war upon Scottish prejudices; and though a sloven himself, he made some just remarks on the sloth and discomforts that retard civilization; — that the Scotch were indebted to him for his reprehension of customs from which they have since departed."

Mr Stuart arrived at New York on the 16th of July, 1828; after stopping there a few days, he proceeded by way of

Albany, Utica, Auburn, Geneva, Canandaigua, and Buffalo, to Niagara ; thence to Kingston and Montreal in Canada ; thence to Saratoga and Ballston, stopping at these places about two months ; — thence by Albany, Northampton, and Worcester, to Boston ; stopping here and in the vicinity nearly five months ; — thence, April 20, 1829, by Providence, Hartford, and New Haven, to New York ; — thence to Philadelphia, Baltimore, and Washington — returning in May to the vicinity of New York ; — in the summer, visited the Catskill mountains and West Point ; — in September and October, made an excursion on the east side of the Hudson to Troy, returning on the west side ; — on the 29th of January, 1830, left New York, and proceeded to Philadelphia, Baltimore, Washington, Richmond, Raleigh, Charleston, Savannah, Augusta, Milledgeville, Mobile, and New Orleans ; — thence to Louisville ; — thence to St Louis, St Charles, Jacksonville, Vandalia, through Illinois and Indiana to Louisville ; — thence to Frankfort, Lexington, and Cincinnati ; — thence to Pittsburgh, Harrisburgh, Philadelphia, returning again to the vicinity of New York, on the 1stst of June, after four months' absence ; passed there the summer, autumn, and winter, and embarked on the 17th of April, for England.

We have given this sketch of his travels in order to show what parts of the country he visited. The only state with which he gave himself much opportunity to become acquainted, was New York, in which he passed all the time of his stay in America, with the exception of nine or ten months ; and of these months, almost five were spent in Boston and vicinity. He came to America to pass away his time in retirement, rather than to become extensively acquainted with the country or its inhabitants. The making of a book seems to have been rather an accident than a primary object. He stated that it was his "wish to pass through the country unknown ;" and the information which he acquired is mostly such as may be picked up in the stage-coaches, steam-boats, inns, and boarding-houses.

We have room for only a few short extracts, and for but few remarks. With respect to the approach to the city of New York, he says :

"I had heard much of the beauty of the approach to New York from the sea ; but the reality altogether exceeded my expectation. It is undoubtedly one of the most magnificent scenes in the world. I know of no more happy disposition of land and

water, nor such a variety of marked and pleasing features anywhere on the shores or rivers of the British Islands. Neither the Bay of Dublin, nor the Isle of Wight, nor the Frith of Forth, or Clyde, presents the works of nature on a grander scale, or in more varied and interesting aspects. That boldness of character which lofty hills and mountains produce is alone wanting." Vol. I. p. 21.

He seems to have been much pleased with the city of New York, and abundantly satisfied with the variety and quality of the provisions furnished at the hotel — "doubts the soundness of Dr Johnson's opinion that an epicure would always desire to breakfast in Scotland" — but complains that "the bed chambers did not correspond with the eating rooms — the beds being without curtains — not a bit of carpet — even water not so plentiful as requisite." We suspect he must have been less fortunate with respect to the accommodations of his bed chamber here, than gentlemen usually are in our best hotels; but complaints of this sort are not uncommon with him, and often doubtless not without reason. When on his tour from New York to Troy, he remarks, "One of the greatest annoyances in travelling arises from the bed rooms being almost always meagerly furnished;" but when on his journey from Albany to Boston, he says, "the hotels on this road seemed to us faultless." The inns on this road we know are tolerably good, but not better than are found in some other parts of the country; and that a gentleman who is acquainted with some of the best hotels in Great Britain, and on the continent of Europe, should pronounce them to be "faultless," is quite as high commendation as we should have expected.

He expresses great admiration of the beauties of the Hudson. After having seen the Ohio, he "admired it much, but thought it not to be compared in point of varied and striking scenery, with the Hudson," which is "probably the river in the world the best worth seeing."

"Whether the glorious scenery of the Hudson be superior to that of the Rhine, the Danube, or any of the European rivers, which many of the Americans who have travelled in Europe maintain, I, who have not seen the greatest of those rivers, do not pretend to say; but I am very much mistaken, if there be anywhere continuously, in Great Britain, so remarkable a combination of natural beauty, and romantic scenery, as on the Hudson, between New York and Albany. Nowhere in the British dominions can

so great a variety of interesting and pleasing objects be seen in the course of a single day. The Hudson not only contributes most essentially to the commercial prosperity and greatness of New York, but in no ordinary degree to the enjoyment of the inhabitants, and of every foreigner who is led to the United States. Where is there such a river or such scenery, not only so easily, but so luxuriously seen, so near any other capitals in the world? It is in the power of a European on the very day of his arrival in the United States, without any exertion on his part, except a five minutes' walk from his hotel, to behold that part of this 'exulting and abounding river,' the sight of which is sufficient to repay him for all the annoyances attending a transatlantic voyage." Vol. I. pp. 35, 36.

His tour from Albany to Boston was performed at a very unfavorable season of the year for seeing the country, near the last of November; yet his journey seems to have afforded him much gratification, and he expresses much admiration of the "New England villages, which are proverbial for their neatness and cleanness," and particularly of Northampton, than which "it is hardly possible to figure a handsomer country town, or a more charming country than that in its neighborhood."

Of Boston, he thus remarks:

"The city is clean and well paved, and seems to be not only entirely free of beggars, but of any population that is not apparently living comfortably. I did not observe a single individual in the streets of the city who was not well apparelled, nor any individual of what we call the lower orders.—All seem to be in the full enjoyment of the necessaries of life, and all busy, active and employed. What a contrast in these respects between this city and Dublin, which in the month of July, 1827, I saw crowded with beggars almost naked, even in the heart of it, on the arrival of a mail coach in Sackville street, scrambling as if they were absolutely starving for a few half-pence, which the passengers threw among them."

Every intelligent European traveller must be struck with the difference between our cities and those of Europe, with respect to the absence of beggars and multitudes of persons miserably poor; but we should hardly expect he would reside long, even in the good city of Boston, without observing "an individual of what he would call of the lower orders."

In his tour through the Southern States, which, on account

of slavery, he calls "the despotic States of the Union," Mr Stuart shows himself no apologist for slavery, (a system, of the evils of which we are glad to see that the citizens of the United States generally are becoming every year more and more sensible); and many of his details respecting the treatment of the slaves are extremely odious and disgusting.

New Orleans is one of our cities which would doubtless be expected to bear the least favorable comparison with the cities of Europe, in regard to manners and morals; and with respect to the observance of Sunday, Mr Stuart says, "There is there a greater laxity than in any other American town that he saw"; yet he observes:

"Excepting only the appearance of the lottery offices and billiard rooms, vice is much more prominent in London, and even in Edinburgh, and, I suspect, in most European cities. Females of light character are nowhere seen in the streets of public resort, or at the doors, or in the lobbies of the theatres; and there seemed to me to be more perfect propriety of conduct at the theatres, than at any public place of that description in Britain, and more general attention to dress." Vol. II. p. 130.

Cincinnati was the place of Mrs Trollope's principal residence in America, the scene of her misfortune, and the object of her bitterest reproaches; but we have never understood that her "manners" gained her the acquaintance of more than one respectable family in the town. Mr Stuart says of Cincinnati, "I have hardly ever seen a finer town of its extent, both in point of appearance and situation." In magnificence of buildings, it will surely bear no comparison with Bath, Cheltenham, and Brighton, in England, which are places of fashionable resort of the great and opulent; yet, young as it is, it will, with respect to the appearance of its streets, houses, and (as far as a transient visitor has opportunity to observe) inhabitants, bear a favorable comparison with any town of its size that we know of in Ireland or Scotland, or with any of the manufacturing or trading towns, not of greater magnitude, in England.

In the progress of his tour, he remarks upon such manners and customs of the country as seem to him worthy of notice—some of which are merely local, others more general. We mention a few in passing—the hurried meals—the frequent cigar—the use of spit-boxes, (all censured)—the ease and independence in the manners of the lower classes—persons waiting at the doors of inns hand tumblers of

water to passengers without expecting any reward — women generally attend funerals — comparatively few persons seen *walking* to church or meeting in the country, or on the public roads — women never seen at work in the field — no dinners without apple or pumpkin pie! — the Chancellor of New York rides in the stage coach as an ordinary passenger — the High Sheriff of a county performed the office of a coach driver — waiters and drivers address strangers by the title of *Captain* or *Major* — two gentlemen when introduced to each other shake hands, “instead of the formal bow in Great Britain” — people of color not allowed to eat with the whites: — this custom excluded a woman of color on board the steam-boat, whom he describes as “a lady whose appearance and manners would have distinguished her anywhere”; but as an evidence that there is sometimes sufficient liberality in the application of respectful titles, he mentions the fact of his landlady’s saying, on a certain occasion, that she would get a *lady* to assist her in washing, when it turned out that the washerwoman was a *lady of color*!

Mr Stuart informs his readers that in the United States, “rank, respect, and consideration are given to talent alone, and to high office, which can only be obtained by the display of talent and industry”; that “there is infinitely less hypocrisy in matters of religion in the United States than in Great Britain”; that “it seems absurd in the people to think of assuming a different character from that which really belongs to them.” Had Mr Stuart remained longer in America, we are afraid that he would have judged us less favorably. He might have learned that though office is not often given in the United States, as in Great Britain, to persons merely on account of high birth, yet, promotion is not an infallible criterion of merit; and though there may not be here every temptation to dissimulation and hypocrisy, that may be found in some other countries, yet Americans are not universally proof against the influence of such as do exist.

Some of our patriotic orators, whose modesty and good taste are perhaps equally unquestionable, have asserted, on certain occasions, as at college commencements, the fourth of July, and even in Congress, that we are “the most enlightened nation on the globe”; and Mr Stuart gives this self-flattering sentiment his unqualified support. “The great mass of the people, of the United States,” he says, “are so

much better educated, so much better informed, and possess so much better manners, so much more self-possession and ease, that it is absolutely ludicrous to compare the people of Great Britain with them in those respects"; and again, that the "people are certainly the best educated in the world." This "flattering unction," our national vanity may perhaps induce us to receive, and we would acknowledge it very liberal, coming as it does, from a Briton. But he goes still further. "If the most generally accepted definition of the term [gentleman] be admitted, that it includes all persons of good education and good manners, I venture to say, without fear of contradiction from any one who has had the opportunities for seeing the mass of the population of the United States — the north and the south, the east and the west — that the country contains an infinitely greater number of gentlemen, than any other which exists, or ever has existed. I am glad to be supported by at least one British traveller, Mr Ferrall, who says, 'That all in America are gentlemen.'"

Now much as we Americans love to be praised, this is going quite beyond our mark. We can hardly expect to make foreigners believe that our system of liberty and equality has yet levelled all the inhabitants of the country up to this high standard; and whether it is owing in any degree to the spirit of exclusiveness, or to the remains of aristocratic feeling, which our levelling republicanism has not yet entirely eradicated, we must confess it to be a fact, notwithstanding "the march of mind" "in this extraordinary age," and "in this most enlightened nation on the globe," that among ourselves, our shoe-blacks are not universally acknowledged to be gentlemen, nor our washerwomen, ladies.

ART. X. — *Occasional Discourses, including several never before published.* By FRANCIS WAYLAND, President of Brown University. Boston: James Loring. 1833. 12mo. pp. 376.

DR WAYLAND had been regarded by his own denomination as one of their most learned and gifted preachers, but had been little known among the members of other sects, before his sermon on the *Moral Dignity of the Missionary Enterprise* appeared. That sermon was universally read,

enthusiastically admired, republished in England and Scotland, and even translated into one or more of the languages of the continent of Europe. The subject was a noble one; and he felt it deeply. He threw his whole soul into the effort. He was called upon to plead for an enterprise, derided or opposed by men of cultivation, intelligence, and genius, but, which he felt, was to be the crowning work of God's Providence,—the most glorious triumph of philanthropy. His office was like that of the apostle, when he demonstrated that which was to the Jews a stumbling-block, and to the Greeks foolishness, to be the power of God and the wisdom of God. And it was his object to present the work of evangelizing the world, as worthy of God, adapted to call forth the loftiest energies of the human mind, morally grand as regards the magnitude of the object and the simplicity of the means, and promising indubitable and entire success. It is seldom that a preacher is permitted to discourse upon a subject that admits of so much rhetorical embellishment of an exciting or pathetic character; and we cannot help attributing the stirring eloquence of this discourse in a great measure to the nature of the subject. We are the rather led so to do, as this is the only discourse in the volume before us which would lead us to assign him a *preëminent* intellectual rank; and he would have consulted his own fame better, had this first of his publications been his last. The finest passages in his subsequent discourses relate to the subject of the first, and are the developement of sentiments contained in it.

Dr Wayland's style is characterized by vivacity, brilliancy, and point. He abounds in novel and apt comparisons, in lively descriptions of character, and pertinent historical allusions. Almost every paragraph contains two or three sentences that sparkle like gems in the clear sun-light. The rhythm of his periods is smooth. His transition to a new division of his subject is always easy and natural. Indeed, it would, we think, be impossible to point out a single instance of abruptness, a single break in the chain of thought, in the whole volume. Each idea readily connects itself with the preceding, and suggests the following idea.

Our author does not appear as a partisan in the volume before us. Most and by far the best of the discourses contained in it are on subjects which would not necessarily demand the introduction of distinctive doctrinal sentiments,

yet on which a bigoted sectarian would have contrived to engraft each of the *five* or the *thirtynine* articles of his creed. It would be difficult however to ascertain from most of these discourses to which of the two great divisions of the christian public the author belongs; and the peculiarities of his own [the Baptist] denomination are not once adverted to. Two of his three ordination sermons relate to the doctrine of the atonement, on which no man could write a sermon worth hearing, or reading, without recognising or denying a *vicarious* atonement. But here we find the author's own sentiments plainly and candidly stated and advocated, without any attempt to cast a doubt on the sincerity and piety of those who reject them. The only passage in which he is in the least severe is the following, which we probably owe less to asperity of feeling than to his unwillingness to lose so admirable a brace of comparisons, and which we would not wish to expunge, even should we be classed among the *ashes-mongers* of the Sanctuary.

"Here I am aware that I shall be met by the question, Is not good done by all these modes of exhibiting what are supposed to be truths of religion? I answer, yes. They all exhibit some truth, and all truth is valuable. But I ask, what then? Do they accomplish the *good*, which the gospel was intended to accomplish? If not, it is to no purpose to allege that they do good. The gospel is too valuable to be used to accomplish any other good than that for which God specially designed it. A dwelling house if consumed might be very useful for ashes; but this would be a very insufficient reason for setting it on fire. It has other more important uses to accomplish. An Israelite in the wilderness dying by the bite of the fiery serpents, might have been relieved by a draught of water, or, if you please, it would have done him good; but how much better would it have been to direct his eyes to the brazen symbol, and thus cure at once both the thirst itself and also the disease in which that thirst originates." pp. 288, 289.

One who reads these discourses in the expectation of finding new views or original ideas will be disappointed. But the author's views on important topics, if old, are so because they are true to nature and revelation, and truth boasts a much higher antiquity than belongs to vague speculation;—his thoughts, if they have been set forth from time to time or the last two thousand years, deserve to be so till time shall be no longer. He writes like one himself deeply impressed with the truths which he teaches, and anxious, mainly,

that those whom he addresses should feel them too. To influence the will, to urge to vigorous effort in building up the kingdom of God within the soul or in works of christian philanthropy, seems his constant aim, as it should be that of every preacher. This singleness of purpose renders him peculiarly happy in his discourses before benevolent societies, of which we have four in this volume.

If these discourses are deficient in anything, it is in sound reasoning. Not that much is asserted in them, which any Christian would wish to gainsay. But the form of ratiocination is often kept up, where there are no valid arguments, so that many incontrovertible truths, as they stand on these pages, belong to the class of *non sequiturs*. And sometimes, where the reasoning is perfectly sound and conclusive, it is altogether superfluous, being designed to prove some undeniable proposition. For instance, it is the object of one entire discourse to show that the objections, (the insufficiency of which is taken for granted,) to the doctrine of *Christ crucified*, (i. e. an expiatory sacrifice by Christ, which is also taken for granted,) afford no good reason why that doctrine should not be preached. As if there could be any good reason or even apology for not preaching an acknowledged item of revealed truth.

Each of these discourses is well planned, and generally the division is fully announced at the outset, and each transition distinctly marked. The introductions too are generally of moderate length, natural and pertinent. To this last remark however we find two or three exceptions, and a most notable one in the sermon on the *Moral Dignity of the Missionary Enterprise*. We are carried through nearly eight pages about moral sublimity in general, with sketches of the characters of Howard and Clarkson, as specimens of it, before the subject of the discourse is unfolded. The prefatory remarks are eloquent and excellent, and for that very reason they injure the effect of the sermon; for the mind is powerfully excited on the several interesting topics in the introduction, and reaches the main subject distracted and exhausted.

Next to this sermon, in point of richness of thought we should place the two sermons on the *Duties of an American Citizen*. The sermon on the *Death of the Ex-Presidents* is a perfectly unexceptionable model, for a pulpit discourse on such an occasion; — a kind of performance in which the preacher generally falls into one of two extremes, — either

damning with faint praise, or disgracing his office by assuming the style of indiscriminate eulogy. The sermon on the *Abuse of the Imagination* is a perfect specimen of ethical preaching. The *Temperance Address*, with which the volume concludes, is wholly devoid of the exaggerated statements, disgusting details, and promiscuous anathemas, by which too often the most sacred cause of temperance is wounded in the hands of its advocates. We have not room to notice individually the other discourses in this volume, nor need we do so; for, if our readers are induced by what we have said to read one of them, they will be tempted to read all; nor is there one from which they may not derive pleasure and profit. In conclusion we will present those of our readers who cannot or will not read the book, with an extract from the *Sermon on the Abuse of the Imagination*. It is a picture of the child's mind, drawn to the life.

"Infancy hath not ceased, before the restless workings of this faculty, [imagination,] are seen in all their mischievous development. Observe your own little girl in the nursery, surrounded by her toys and her dolls. Mark how her step, though tottering, hath learned the air of a mistress, and how that tongue yet lisping, hath caught the accent of command. Harken to her dialogue* with her mute wooden companion, and see how she rejoices in her conscious superiority. When her mind has become enkindled with the visions of its own fancy, you may observe how she is dressing up some gay scene of future happiness, in which she is to act by far the most conspicuous part. And, O now were she a little older, or a little taller, or had one other dress, or one more beautiful toy, how loftily would she then carry herself, and how full would be the cup of her joy. And if she muse yet farther into futurity, she is thinking about houses and wealth, and domestics and equipages, and she is sagely conjecturing how she will act when all these things are hers. Thus is her soul just entered upon being, bewildered in its own deceivings, and feeding its own vanity with the foolish fictions of an infantile imagination.

"Or you may look upon your little boy, sauntering along in his errand, and gazing at every show window, and admiring every passing equipage, and wondering at every dwelling of opulence and splendor which he beholds, and which seems to him inhabited by beings with whom he would hardly dare to speak. What is it that occupies his thoughts and retards his steps, as he slowly

* *Quere.* Must there not be two parties, endowed with speech, to make a dialogue?

moves on in his appointed duty? Ah! he is thinking what he would do, were he as strong as Samson, or were his arm as mighty as the giants' of whom he has read in his story book. — If this were the case, how fearlessly would he move through these streets by day, yes, and by night too, and how should all the men and the boys tremble at his frown. Or it may be, he is thinking what he would do if he were rich. If he should now find a purse of gold, or if in some of his rambles he should stumble, as some one of whom he has read, did once stumble upon a mine of silver or a heap of diamonds; how would he then put to shame all the magnificence which he here beholds about him! O, if this were once to happen, how much richer should be his house, how much more splendid his equipage, how much more numerous his retinue, and how would he stupify all the boys and all the men of his acquaintance with the gorgeous exhibitions of incalculable wealth! Or, if the sound of martial music falls upon his ear, and a military show passes before him, another form of power is added to the list of his many accomplishments. He is thinking how he would order these men, were he only their captain, and how promptly these thousands should move at his well pronounced word of uncontrollable command.

"Thus early do we become the slaves of our own imaginations. So soon do we learn to forget the present and the actual, and to meditate only upon the doubtful and the impossible. Instead of thinking of what he is, he is thinking of what he might be. O, if he were this, or if he were that; and thus are the intellects of the very infant bewildered and beclouded in this misty atmosphere of all-pervading *ifs*." pp. 220-222.

ART. XI. — *Outre-mer. A Pilgrimage beyond the Sea.*
No. I. Boston: Hilliard, Gray & Co. 1833. 8vo. pp. 107.

THE first thing that attracts attention in this little volume is the extreme neatness of its typography. It bears the imprint of *J. Griffin, Brunswick, Me.*, and its execution in the eye of a common observer, would not discredit the "getting up" of John Murray, the Bibliopolist of Albemarle Street, himself. But this is not its chief recommendation to popular favor. With much to remind the reader of Irving, there is no lack of originality in the style, as well as the subjects of the work. It is the first number of a series of over-sea sketches, from the pen of a gentleman, whose reputation as an elegant scholar, an easy and graceful writer, a poet of no

little celebrity, and a distinguished professor in one of our colleges, is already widely spread through our country. It is modestly put forth; claiming but little, and is anonymous.

The number of sketches before us is eight: and the scenes upon which they are founded are laid in France. "The Norman Diligence," "The Golden Lion Inn, at Rouen," "Martin Franc and The Monk of St Anthony," "The Village of Auteuil," "Jacqueline," "The Sexagenarian," and "Père la Chaise," are the titles of the several pieces, and they embrace many beautiful descriptions of scenery, touching incidents in our pilgrim's experience, and interesting legends founded upon associations with the places and people which he met with in his wanderings.

As a specimen of the author's style, and felicity in description, we extract a passage from "The Village of Auteuil."

"It was, however, to the *Bois de Boulogne*, that I looked for my principal recreation. There I took my solitary walk, morning and evening; or, mounted on a little mouse-colored donkey, paced demurely along the woodland pathway. I had a favorite seat beneath the shadow of a venerable oak, one of the few hoary patriarchs of the wood, which had survived the bivouacs of the Allied Armies. It stood upon the brink of a little glassy pool, whose tranquil bosom was the image of a quiet and secluded life, and stretched its parental arms over a rustic bench, that had been constructed beneath it, for the accommodation of the foot-traveler, or, perchance, some idle dreamer like myself. It seemed to look round with a lordly air upon its old hereditary domain, whose stillness was no longer broken by the tap of the martial drum, nor the discordant clang of arms; and, as the breeze whispered among its branches, it seemed to be holding friendly colloquies with a few of its venerable cotemporaries, who stooped from the opposite bank of the pool, nodding gravely now and then, and ogling themselves with a sigh in the mirror below.

"In this quiet haunt of rural repose, I used to sit at noon, — hear the birds sing, and 'possess myself in much quietness.' Just at my feet lay the little silver pool, with the sky and the woods painted in its mimic vault, and occasionally the image of a bird, or the soft watery outline of a cloud, floating silently through its sunny hollows. The water-lily spread its broad green leaves on the surface, and rocked to sleep a little world of insect life in its golden cradle. Sometimes a wandering leaf came floating and wavering downward, and settled on the water; then a vagabond insect would break the smooth surface into a thousand ripples, or a green-coated frog slide from the bank, and plump! — dive headlong to the bottom.

"I entered, too, with some enthusiasm into all the rural sports and merrimakes of the village. The holidays were so many little eras of mirth and good feeling; for the French have that happy and sunshine temperament—that merry-go-mad character,—which makes all their social meetings scenes of enjoyment and hilarity. I made it a point never to miss any of the *Fêtes Champêtres*, or rural dances, at the wood of Boulogne; though I confess it sometimes gave me a momentary uneasiness to see my rustic throne beneath the oak usurped by a noisy group of girls, the silence and decorum of my imaginary realm broken by music and laughter, and, in a word, my whole kingdom turned topsyturvy, with romping, fiddling, and dancing. But I am naturally, and from principle too, a lover of all those innocent amusements, which cheer the laborer's toil, and, as it were, put their shoulders to the wheel of life, and help the poor man along with his load of cares. Hence I saw with no small delight the rustic swain astride the wooden horse of the *carrousel*, and the village maiden whirling round and round in its dizzy car; or took my stand on a rising ground that overlooked the dance, an idle spectator in a busy throng. It was just where the village touched the outward border of the wood. There a little area had been levelled beneath the trees, surrounded by a painted rail, with a row of benches inside. The music was placed in a slight balcony, built around the trunk of a large tree in the centre, and the lamps, hanging from the branches above, gave a gay, fantastic and fairy look to the scene." pp. 59-62.

"Jacqueline" contains a beautiful description of the Catholic sacrament of Extreme Unction, which we do not remember ever to have seen so minutely described before. "The Sexagenarian" is a picture to the life, and reminds one of the inimitable pictures of Wilkie. But we forbear to point out particularly the beauties of the work, preferring to recommend its entire perusal to the reader.

If we are not very wide of the truth in our suspicions of the authorship of *Outre-mer*, we think we risk nothing in assuring the lovers of elegant literature, that the part of the "pilgrimage" which yet remains in manuscript, will present attractions far stronger than those contained in the number before us. This remark is founded upon a knowledge of the "whereabout" of the traveller, which opens to us a prospect of beautiful scenes and romantic adventures in a country, which has always been fruitful in fitting themes for the poet, painter, and historian, and which has already proved full of inspiration to one whom we cannot help identifying with the author of this "pilgrimage beyond the sea."

Our author, in closing his "Epistle Dedicatory," expresses the modest hope that the reader of his pages will say, upon finishing them, "in the words of Nick Bottom, the weaver, 'I shall desire you of more acquaintance, good Master Cobweb,' — to which, in parting, we would heartily respond, in the language of that worthy's address to a more pungent personage among his fairy attendants, — "I promise you, your kindred hath made my eyes water ere now. I desire your more acquaintance, good Master Mustard Seed!"

ART. XII. — *Zoe, or the Sicilian Sayda.* A Romance. By the author of "Caremsil." Two vols. Philadelphia: Key & Biddle. 1833. 12mo.

OF whom or of what Caremsil is, or was, we must confess our ignorance, having never met with the work, nor heard aught concerning it; so that to us the author's *incognito* is as perfect as he could wish, even were his desires to remain unknown much stronger than those of authors in general. We shall proceed, however, to offer our remarks upon his present work with as much candor, as if he were our next door neighbor; in despite even of the "preface to the reader," in which he has tendered a few hints for the guidance apparently of our "gentle craft," which might tempt some to put a double portion of the wormwood, often fancied to be blended with the critic's bays, into the draught prepared for his regale. He would have done more wisely had he omitted this preface.

"Zoe" is a tale of the Norman adventurers, who some centuries ago possessed themselves of large domains in Italy, and won Sicily from the Moslem domination. To any particular fidelity to the real history of the times, as it has come down to us, the author, as may be supposed, makes no pretensions. His obligations to it are limited to a few leading incidents, in the arrangement of which he has taken such liberties, as the interest of his narrative seemed to him to make expedient, and such a view of the state of manners and customs then existing, as should impart to his fiction an air of liveliness and reality.

The limits between what is historical and what is imaginary in the narrative, it is not to our purpose to endeavour to point out, and in our sketch we shall merely take the state-

ments set before us. The time of the story is laid at the period when the Norman possessions in Italy, won in various ways under different adventurers more or less connected by various ties of consanguinity or policy, (after their being engaged in dissension and open warfare with the head of the Romish church, and after a successful termination of the contest by arms,) were reconciled to the pontifical sway, and united under the guidance of their chief leader, the celebrated Robert Guiscard, who extorted from the Pope his investiture as Grand Duke of Calabria and Count of Apulia, with the annexed condition, that he should endeavour to conquer Sicily from the Turks.

The hero of the tale is Reginald of Coutances, the younger brother of Robert, and son of Tancred of Hauteville, a Norman Baron. We are introduced to him in the beginning of the first volume, at his paternal castle, on the eve of his setting out for Italy, at the head of a small band of knights and their followers, to cut a way to wealth and fame with the edge of the sword, as many of his brave countrymen, and in particular his brother, had done before him.

After the description of his leave-taking and setting out, and an introduction to some of his comrades, the scene changes to Italy, to the city of Cintella, near which are posted the Norman forces under Guiscard, hemmed in by the troops of the Pontiff greatly superior in number and inspired by the presence of the holy father himself, who has come as a witness to the undoubted and utter discomfiture of his opponents. The Normans, though suffering from famine, refuse to yield, and stake their last hopes upon the issue of a battle, just before the commencement of which they receive some unexpected and small, but valuable, reinforcement; one of them being the company of Reginald, who arrives even as the opposing forces are arrayed for combat. In the battle Reginald highly distinguishes himself, saves the life of Robert and of another Norman chief, and receives personally the surrender of the Pope. His proved gallantry and his affable demeanor soon render him a great favorite among the Norman nobles, and an object of jealousy to Robert; whose ambition has been leading him to endeavour to rule as a master over the other chieftains, though their submission to him has hitherto been a matter rather of common consent for their mutual welfare, than of any acknowledgment of a claim to supremacy on his part. Robert's jealousy against

his brother is particularly excited by his intimacy with a neighboring Norman chief, who had always refused submission to Robert's authority, and kept himself apart from the confederates in the usual state of things.

Love however, not rebellion, is at the bottom of Reginald's intimacy with the *Sieur Francis* of *Douillie Naibor*. The *Sieur* has a fair daughter, named *Rosalie*, of whom the young warrior becomes greatly enamored, though the freedom of his devotion to her is obstructed, on very whimsical reasons, by his follower and vowed brother in arms, *Joyci de Laque*, a gallant cavalier, but one whose heart catches, like tinder from a spark, at the glance of a pair of bright eyes.

The particulars of *Joyci's* devotion to the image of a female seen in a mirror, for he has never beheld the reality of his vision, are fantastical enough, yet not out of character with the extravagant humor of the times in matters of gallantry; and though they give rise to some occasional jarring in words between the friends, yet they do not essentially impair their mutual attachment. This is shown when Robert, at the instigation of his own jealousy and by the evil suggestions of a priest, *Cyril* by name, an emissary of the Pope and a personal enemy of Reginald, proposes to his brother to undertake the conquest of Sicily with his own slender train of about three hundred men. Reginald accepts the proposal, on condition that his followers shall freely choose to accompany him. *Joyci de Laque* is the first to whom he unfolds the matter, and this gallant comrade, though fully aware of the malice couched under the offer of Robert, and looking upon his leader as a doomed man, unhesitatingly devotes himself to follow him, and is joined in this by all the rest of the train. The expedition sets sail, but finds a more fortunate issue than so rash an enterprise could warrant them to expect even in their most sanguine mood.

The Moslem rulers of Sicily are not in harmony with each other. A powerful conspiracy is on the point of breaking out against the monarch and the *Sheriffe El Edrissi*, his chief minister. Of this the latter is aware, and of the moment appointed for its explosion, and likewise of the approaching expedition of the Normans at the same time. He contrives to let the latter land without molestation, and to have the first fury of their assault fall upon the conspirators, not doubting of his ability, when his vengeance should be wreaked, of being able to subdue and make captive its un-

conscious ministers. Like other too subtle and daring men, he overreaches himself, and after the fall of the traitors is in his turn discomfited, and taken prisoner by Reginald, who thus obtains an important victory and a sure foothold in the island. With the other possessions thus won, is the castle or palace of the Sheriffe El Edrissi, with its inmates, among whom is his niece Zoe, the heroine of the tale, Sayda being a title equivalent to princess or lady. Zoe is the unknown object of Joyci de Laque's adoration, being the daughter, by a first wife, of the Sieur Francis of Douillie Naibor, and having been in his castle, at the time it was first visited by Reginald and his followers on their coming into Italy. Her image was seen by Joyci in a mirror, as she entered behind him into an apartment that he visited in a somewhat unceremonious inspection of the castle; and if he thus singularly lost his heart through his intrusiveness, he at least gained another in its stead; for the Sayda was as much captivated by his appearance, as he was with her shadow. A general resemblance between Zoe and Rosalie accounts for the clashing between the pretensions of Joyci and Reginald to the favor of the latter damsel. The mystery is not however immediately cleared up to the satisfaction of Joyci, and Reginald having been summoned home by his brother, in consequence of his own jealousy and the machinations of Cyril, we are presented with various lively and interesting scenes of intrigue, dissension and turmoil, which end, with great propriety, in the utter discomfiture of the priestly mischief maker, the reconciliation of Robert to his brother, (through the wholesome influence of fear however in a great degree,) in the conversion of Zoe to the christian faith, and the union of Reginald and Joyci to their respective mistresses. The last of this information is conveyed to us by a not very happy or well judged imitation, in the introduction of a supposititious Mrs Margaret Bushbody.

The sketch we have here given, embraces the outlines of the plot; accompanying which are many minor incidents, well conceived and judiciously wrought in to support the interest of the story, and to give it animation. There is a sort of under plot or by-play, consisting of the intrigues and their results, of a certain Apsimar, or Golfagius, an Egyptian, a treacherous spy of the Moslems, and a tool of Cyril in his intrigues against the Sieur Francis and Reginald, particularly the latter, against whom the Egyptian has private motives of

revenge, arising from stripes received in reward of some of his discovered knavery.

As a whole, the plot is well constructed ; the interest of the reader is early excited and well sustained, for the most part gradually increasing to the close, which however we think is somewhat marred by the imitation we have mentioned in our sketch. Had our author finished in some way of his own, it would have been better for him, than thus to have brought himself into direct comparison with Scott ; a comparison in which it is no particular discredit to be found wanting, but which in its immediate effect upon the mind of a reader will hardly redound to the advantage of any one. Many of the scenes are very spirited and well described, particularly those of the battles, the distribution of the prizes, and the council of Norman nobles at the close. In mentioning the personal exploits of the various parties of the tale, there is great freedom from the exaggeration usually prevailing in the relation of such things. One circumstance only struck us as passing the bounds of reasonable credibility, and that is the rescue of "blunt John's" knife from the water by the pearl-diver. A knife has "such a comfortable alacrity in sinking," that give it but the start of a few seconds, as in the case in question, and we do not believe that even "Nicholas the Fish" would save it from going to the bottom. Perhaps however we misapprehend the depth of water between Sicily and Italy, and it would be possible to bring it from the bottom, though not to prevent its going thither. Of characters there is a considerable variety, and they are in general well and consistently drawn, though no one in particular stands out beyond the rest in superior excellence of delineation. The most original of any is the worthy Heinulf, once a Norman shepherd, and afterwards sub-prior of St Mary's. His real goodness of heart, his simplicity not altogether destitute of shrewdness, except in the love of his calling, and his great love of peace as a christian minister, arising purely from his cowardice as a man, make him altogether an entertaining and not displeasing personage. Of females there are but few, and they are mostly kept in the back ground. Although the title of the work is derived from one of them, we see nothing of her till we have penetrated into the second volume, and then but little personally, though by her influence much of the interest of the plot is created. Rosalie of Douillie Naibor is far more prominent in the details of the story, yet

even of her we get no very striking or well defined impression; no positive fault however occurred to us in these characters.

The style of the work is lively and agreeable; the author has a good command of language, and writes with much correctness of expression. We now recollect no prominent fault, save a gorgeousness of expression in occasional descriptions of the natural scenery of times and places. A profusion of epithet and imagery imparts to some of these a dazzling or a cloudy indistinctness, which a taste either simply poetical, or chastened and refined by discipline, would avoid.

The general spirit of the times we should think pretty fairly represented, though not with any labored or tediously minute detail of little circumstances of dress or manners; perhaps there may be some deficiency in this respect, as regards graphical effect; yet as sparing the reader much annoyance and many wearisome passages, it is a less fault than the excess of such things, which has been pressed upon us by some of the third rate writers of the school of Scott.

To express our opinion of "*Zoe*" in a few words, we should say, that, as a work belonging to the class of historical Romance, we are well pleased with it, and deem it worthy of an honorable place among the best works of that class produced by authors now living. We shall certainly feel much disposed to make a more intimate acquaintance with "*Caremsil*," (should it come in our way,) than we have avowed ourselves to possess, and if the author feels inclined to persevere in his labors, we give him our best wishes for his success, with considerable confidence that he will show himself deserving of them. Let him however carefully avoid anything like direct imitation, and even an allusion to the creations of such a writer as Scott. His endeavor should be to lull us into forgetfulness, for the time, of all that we have once enjoyed, and to concentrate our thoughts upon his own pages. He may inhale, as fully as he pleases, the spirit and inspiration of the great departed, and he may infuse them into his own labors, as a sacred fire that may warm his productions into life and worldly immortality; but let him not provoke needlessly a comparison between his own creations and those of him, whose works the world has delighted to honor, lest he find his genius rebuked by the powerful spell of the Northern Enchanter.

ART. XIII. — *The present State of New England with Respect to the Indian War, wherein is an Account of the true Reason thereof, (as far as can be judged by men.) Together with most of the remarkable Passages, that have happened from the 20th of June till the 10th of November, 1675. Faithfully composed by a Merchant of Boston, and communicated to his Friend in London. Licensed Decemb. 13, 1675. ROGER L'ESTRANGE. London, printed for Dorman Newman, at the King's Arms in the Poultry, and at the Ship and Anchor, at the Bridgfoot on Southwark Side, 1675. Boston: Josiah Drake, Antiquarian Bookstore. 1833. pp. 38.*

WE have given the title of the first part of this work. The second part, or a continuation of the history of Philip's war, contains a narrative of events from the 10th of November, 1675, to the 8th of February following, and was printed by Newman in 1675, and is now reprinted by Mr Drake with the first portion of the work. To the present edition some judicious notes are added by Mr Drake, the publisher, and Mr Edward Tuckerman, Jun. The original work contains some facts not mentioned in other histories of the period, and several inaccuracies which are noticed in the present edition.

Mr Drake, who is known to a portion of the community, as a diligent collector of rare works, and as the author of "Indian Biography," in which he has manifested much laborious and successful research, has republished the present work, of which probably there was but one perfect copy known in this country, as the first of a series of scarce tracts which he intends to reprint, of more or less value as appertaining to the early history of America. He remarks in his advertisement to the present edition, that he knows of but one perfect copy of this work, "and that is in the library of Harvard College." It is rather a singular fact, we may add, that this solitary copy is from the library of Ebeling, and is bound up with several other ancient and valuable pamphlets obtained by that learned and zealous scholar, having relation to the early history and condition of this country.

Mr Drake's plan is judicious and praiseworthy. It is intended to embrace a series of tracts, that are scarcely found excepting in a few public libraries or possibly in the posses-

sion of some busy antiquary, intent upon the past, and who venerates a volume somewhat in proportion to the difficulty of obtaining it. It will extend more generally to the reading public a knowledge of many works of value to the lover of history, and which are at the present day known to but few. We hope, therefore, that the publisher will meet with good success, and be encouraged to continue his undertaking till he shall complete it in its full extent. He is right, we think, in preserving the original orthography, and in continuing to these works their character as a transcript of the times in which they were first published. We notice but one departure from this principle in the work before us, and that is in substituting the figure of an Indian Chief in the title page for the English coat of arms in the original edition. We see no propriety in this alteration.

ART. XIV. — *The Gentleman and Lady's Book of Politeness and Propriety of Deportment, dedicated to the Youth of both Sexes.* By MME. CELNART. Boston: Allen & Ticknor, and Carter, Hendee & Co. 1833. 18mo. pp. 214.

WE must confess that we took up this book with some prejudice, expecting to find not only much that is local but much also that is trivial; but though we do find in it something of both, yet in general it is a very grave and pure teacher of politeness, of such politeness as belongs to common humanity, and is founded in the best properties of the moral constitution of man. The great principles of politeness, principles of universal application, are here regarded as grounded in good will among men, in that mutual delicacy which has so much to do with the comfort and happiness of the domestic and social state. In the details, branching out into a great variety of precepts, which proceed from conventional usages in civilized society, there must of course be some things peculiar to every nation, while in all that is essential, there is a remarkable agreement. The translation of this work, from the French, it appears was executed by some person in Boston. The translator says in the Preface, that, "Some foreign visitors in our country, whose own manners have not always given them a right to be censors of others, have very freely told us what we ought *not* to do; and it

will be useful to know from respectable authority, what is done in polished society in Europe, and of course what we *ought to do*, in order to avoid all just censure."

In respect to what is local in the "Book of Politeness," the translator confines his remarks solely to those usages which grow out of the Roman Catholic religion. "It was thought better," he says, "to retain them in the work, than to mutilate it, by making such material alterations as would have been occasioned by expunging everything of that description. In our liberal and tolerant country, these peculiarities will give offence to none; while to many, their novelty, at least, will be interesting." The peculiarities belonging to *etiquette* and fashion which are not only local, but may be merely temporary, are retained, it may be supposed, for the same reason.

Considered as a work of entertainment, this work is too uniformly dry and didactic to succeed to any great extent. We should look for more vivacity from a French writer on such a subject, for more illustration by examples, anecdotes, and even gossip.

The only material deduction that we are obliged to make from our commendation of this work, consists in occasional precepts which an honest Englishman or American would call hypocritical; but which a Frenchman regards as a justifiable refinement to save the feelings of others. In the close of the following remarks upon an obliging disposition, for example:

"When one asks of you any favor, reply kindly, 'I am at your service, and shall be very happy to render you any assistance in my power;' or else, with a sad manner, lament that there is such an obstacle, &c. Then examine the means of overcoming the obstacle, even if you should be assured beforehand that none exists." p. 147.

Again, in respect to visit of ceremony, when the visiter perceives that he has remained long enough:

"In case the master of the house, in waiting upon you to the door, should ask you to remain longer, you should briefly reply to him, that an indispensable engagement calls you, and you must entreat him with earnestness not to detain you. You should terminate your visit by briskly shutting the door." p. 68.

Again, we are to show not only our patience, but our delight, in the tiresome prosings of the story teller, as follows:

"If he happens to impart to you what he related the preceding day, which he had from you yourself, you should appear to listen with equal interest, as if for the first time. Frequently, in the midst of a recital, the narrator, through forgetfulness, hesitates, and thinks that he can recall it. Look at him attentively. If he is in doubt, declare that you are altogether ignorant of the subject in question. If his memory returns, request him to continue, at the same time saying; *I listen to you always with new pleasure.*" p. 114.

With due abatements for things of this kind, we concur with the opinion ascribed by the translator to "competent judges," that this is "one of the most useful and practical works extant, upon the numerous and delicate topics which are discussed in it."

The work is very comprehensive, extending to the decors of religious worship and ceremonies, to domestic and social relations, and to all the more prominent vocations of mankind.

ART. XV. — *The Daughter's Own Book; or Practical Hints from a Father to his Daughter.* Boston: Lilly, Wait, Colman, & Holden. 1833. 18mo. p. 240.

THIS is a reprint of a book of the same title published — "1833. — Glasgow: Reid & Co. — Edinburgh: Oliver & Boyd. — London: Whitaker, Treacher & Arnot." We take notice of it, not for the sake of reviewing the work, but in order to give, in a few words, the history of the publication. The work is one which is extensively known in this country by the title of "Letters to a Daughter," by Rev. Mr Sprague, of Springfield, Massachusetts, now of Albany, New York. The only alteration of any consequence is in the title, and in the division of the work into "Chapters" instead of "Letters." There is here and there a sentence or paragraph omitted, and three out of the twentythree "Letters" are omitted entirely, for what reason we know not, except it be to make just a score of Chapters, or exactly twelve score of pages. These are the first remarkable facts.

The next fact, which is less remarkable, (for we cannot expect booksellers and publishers, even so much as reviewers, to read and remember all the native books that cram our market), is that Messrs Lilly, Wait & Co., finding "The

"Daughter's Own Book" to be a very excellent book, and well adapted to the habits and modes of thinking of all the most sober and intelligent people among us, promptly caused it to be reprinted, accompanied by the following "ADVERTISEMENT TO THE AMERICAN EDITION."

"The following pages contain one of the most practical and truly valuable treatises on the culture and discipline of the female mind, which has hitherto been published.

"There is surely no judicious American parent who would not rejoice in the possession of this unpretending work, not merely as a lesson of wisdom for a beloved daughter on entering the unattempted trials of life, but as an invaluable monitor to the adult ear.

"The subject is a serious one to a reflecting mind, and the writer has dwelt upon it in seriousness — yet it is seldom indeed that any one has succeeded so well in exciting and sustaining the deepest interest of the reader.

"The 'Daughter's Own Book' is a work that we can most sincerely recommend to the perusal of every parent and every daughter in our country. — And it is our earnest hope and belief that it will produce a salutary influence upon the character of the rising generation.

"*Boston, May, 1833.*"

In these opinions of the excellence of the work we fully concur; and if the present edition of it, though imperfect, shall be the means of extending its circulation, and spreading more widely the sound views it contains upon the subjects most important to be elucidated for the benefit of young and inexperienced females, the benevolent author will not, we are sure, regret its appearance, however strangely it has been brought about; for we have not the slightest suspicion that the American publishers knew that they were ministering to any fraud.

This little history shows that "Yankee tricks" are not the only tricks in the world. It is important that our publishers should know this, and accordingly be on their guard, though some of them, we fear, in some parts of our land, could not with a very good grace criminate Messrs Reid & Co. of Glasgow, and his coadjutors.

ART. XVI. — *John Hopkins's Notions on Political Economy.*

By the Author of "Conversations on Chemistry," "Political Economy," &c. Boston: Allen and Ticknor. 1833. 16mo. pp. 186.

JOHN HOPKINS is a laborer, who has picked up certain notions on political economy in conversation, and in a few books which have been thrown in his way. John is exceedingly wise, when he knows, and scratches his head, when he does not. The whole scenery, so to speak, is extremely improbable and absurd. John is not merely a laborer, but a dependant on the poor's rate, for his weekly subsistence; and yet he finds time to turn over in his head the leading doctrines of political economy, and to discourse on them to a great length. Now a man of such learning and such parts of speech, would be much more likely to get a quarterly poor rate as a professor in some great university, than a weekly poor's rate as a parish pauper.

The first thirty pages are taken up with a fairy tale, which illustrates the mutual interests of the rich and poor, and the doctrine of wages. But the whole thing, except the doctrine taught, is exquisitely absurd. If John had such influence with the fairies, he would have been a great fool not to use it for the direct benefit of himself and family, instead of taking the roundabout way of having the riches. Admitting for a moment the possibility of that which is most extravagantly impossible, the tale illustrates in a striking manner, the folly of the jealousies which spring up in societies between the different classes, and sets off *radicalism* in its true colors. The tale of the Three Giants sketches very prettily, the astonishing effect of Water, Wind and Steam, as agents in advancing the prosperity of society. The book then goes on with a series of dialogues, in which John bears the most distinguished part, on Population, Emigration, the Poor's Rate, Machinery, Foreign Trade, and the Corn Trade. Farmer Stubbs, being one of the contributors to the poor's rate, argues most sturdily against it, as an impolitic and unwise institution; and Patty, having just received from her lover a piece of French silk for a wedding gown, is very favorably inclined to the foreign trade. All these matters belong more particularly to the state of affairs in the crowded manufacturing population of England; but

as they involve the general principles of the science of political economy, and may at some future time be applicable to New England, we may fairly commend the republication of such works among us. We have read this little volume through with lively interest, in spite of its absurdities. We are not over-fond of this method of teaching a science, and "conversations" are in general far from meeting our taste. But there is an uncommon sprightliness in the style of John Hopkins, which saves him from tediousness, and the dialogue is oftentimes pointed and witty. It has an interest, moreover, of a painful nature, for it shows the utter poverty and wretchedness of the lower classes in the manufacturing districts in England, and the hopelessness of any present remedy.

ART. XVII. — *An Address delivered before the Young Men of Boston, associated for moral and intellectual Improvement, on the Fiftyseventh Anniversary of American Independence.* By AMASA WALKER, President of the Boston Lyceum. Boston: Allen & Ticknor. 1833.

WE have allowed ourselves but little space to speak of this "Address," and our apology for singling it out for notice from among the number of eloquent orations delivered on the day of our great National Jubilee, is the peculiarly interesting circumstances of the occasion. It is the address of a young man to his equals and juniors in age; and we make the following extract not to show the power of the orator (of this we might furnish favorable specimens, if we had room), but to show his purpose, and the magnitude of the objects embraced by the associations of young men, at whose call he appeared and spoke.

"We are assembled as the young men of Boston, associated for intellectual and moral improvement. We think it fit and proper that we should participate in the observance of this anniversary of our national independence. We believe the purposes for which we are connected are congenial to the free institutions of our country; nay, more, that their perpetuity and existence depend wholly upon the success of those measures, for the advancement of which we are embodied.

The twelve societies assembled on this occasion are separate and independent associations, with no bond of union, save that which results from a community of feeling, and similarity of pur-

pose. They are composed of persons of all religious sects, of all political parties, of every grade and profession ; the gentleman of leisure, and the man of business ; the native Bostonian, and the adopted citizen ; all ranks and classes intermingle. We can therefore safely assert that we are not the propagandists of any religious faith, nor the partisans of any political creed. Nor do we profess to be wiser or better than our fellow-citizens. We do not take the attitude of censors or instructors ; but, feeling our own wants and frailties, we are associated for the purpose of mutual improvement, to make ourselves happier and better, and to exert what influence we may, to promote the welfare of others. We pretend not to be the only laborers in the wide field of human improvement ; we merely aspire to the honor of being coadjutors in a noble cause, with our superiors and seniors. Our societies are all open to public inspection, and amenable to public opinion. Our objects may be fully and distinctly known ; if our measures are good, they will receive, we trust, the countenance and support of an enlightened community ; if they are bad, we know they will be visited with that indignant frown of public disapprobation, before which nothing can stand.

"The societies of which we speak, may be divided into two classes ; those for intellectual improvement, and those for moral influence. These are somewhat necessarily connected, for there is a natural affinity in their objects and purposes." pp. 7, 8.

We recommend this Address, not only to the young, but to all friends of human improvement, to all patriots, and philanthropists. And if their hearts shall not be cheered by what has been done, and is doing, and by the prospects held out of continued efforts in the cause of moral and intellectual improvement, on the part of the young men of our New England metropolis, our sympathies have been drawn more readily than they are wont to be in favor of any cause which we have not studiously explored.

NOTE. — We have received, too late for insertion in the present number of the Review, a few strictures on an itinerary which has made some noise in the world, by a Rev. Mr Fidler. — We shall be able in our next number to state certain facts concerning this Rev. gentleman and accomplished scholar, and amiable traveller, which will put it in the power of our countrymen, and of the friends of truth in England, to estimate the value of his work and the kind of credit to which it is entitled.

LIST OF NEW BOOKS, FOR JULY, 1833.

MISCELLANEOUS.

On the Adaptation of External Nature to the Physical Condition of Man. By John Kidd.

Outre-Mer, a Pilgrimage beyond The Sea. No. 1.

Notes made during an Excursion to the Highlands of New Hampshire on Lake Winnipiseogee. By a Gentleman of Boston.

The Child's Book of Common Things, designed to elicit Thought and establish Habits of Investigation in young Children, arranged on a new Plan of Analysis and Generalization, upon the principles of Association.

The Boston Directory for 1833.

Observations on Professions, Literature, Manners, and Emigration, in the United States and Canada, made during a Residence there in 1832. By the Rev. Isaac Fidler.

Memoranda of a Residence at the Court of London. By Richard Rush. Philadelphia.

Salathiel, a Story of the Past, the Present, and the Future. By the Rev. George Croly. 2 vols.

The Minstrel and other Poems. By B. A. Eaton.

French Wines and Politics. A Tale, by Harriet Martineau.

A Manual Hebrew Grammar for the Use of Beginners. By J. Seixas.

Emma, a Novel. By Miss Austen.

The Whigs of Scotland, or the Last of the Stuarts; an Historical Romance of the Scottish Persecution. 2 vols.

Picture of Private Life. By S. Stickney.

A Mother's First Thoughts. By the Author of Faith's Telescope.

The Buccaneer. A Tale. By Mrs S. C. Hall. 2 vols.

The Daughter's Own Book, or Practical Hints from a Father to his Daughter.

The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1832; including a Prize Essay on Penmanship. Published under the direction of the Board of Censors.

The Library of Romance. Edited by Leitch Ritchie. Vol. 5. The Bondman.

Stolen Child, a Tale of The Town. By John Galt.

Popular Guide to the Observation of Nature. By Robert Mudie, with Engravings.

National Portrait Gallery, No. 4, containing Portraits of D. Tompkins, Henry Clay, and William Moultrie.

Thoughts on Marriage, Illustrating the Principles and Obligations of the Marriage Relation, arranged from the Works of Rev. William Jay.

The Waverley Anecdotes, illustrative of the Incidents, Characters and Scenery described in the Novels and Romances of Sir Walter Scott. 2 vols.

An Address delivered before the Young Men of Boston, associated for Moral and Intellectual Improvement, on the fiftyseventh anniversary of American Independence. By Amasa Walker, President of the Boston Lyceum.

Travels of an Irish Gentleman in search of Religion, with Notes and Illustrations. By the Editor of Capt. Rock's Memoirs.

An Introduction to Mineralogy, adapted to the use of Schools and Private Students. By John L. Comstock. Second edition.

Perils of the Sea; being Authentic Narratives of Remarkable and Affecting Disasters upon the Deep.

"Miserrimus." On a Grave Stone in Worcester Cathedral is this emphatic Description — Miserrimus; with neither name nor date, comment nor text.

Alphabet of Phrenology. A Short Sketch of that Science, for the use of Beginners. By H. T. Judson, M. D.

The Principles of Christian Philosophy, containing the Doctrines, Duties, Admonitions and Consolations of the Christian Religion. By John Burns, M. D., F. R. S. Regius Professor of Surgery in the University of Glasgow.

The Young Christian, or a Familiar Illustration of the Principles of Christian Duty. By Jacob Abbott.

The Teacher; or Moral Influences employed in the Instruction and Government of the Young, intended chiefly to assist Young Teachers in organizing and conducting their Schools. By Jacob Abbott, late Principal of the Mount Vernon Female School, Boston, Mass.

Memoirs and Select Romances of William C. Bushwell.

Questions and Notes, Critical and Practical, upon the Book of Leviticus, designed as a general Help to Biblical Instruction. By George Bush.

Lecture before the Boston Young Men's Society, on the subject of Lotteries, delivered March 12, 1833. By George William Gordon.

Lessons on the Old Testament, for the use of Individuals, Families and Schools. By Joseph Emerson, Author of the Evangelical Primer.

The New Village Harmony, a Musical Manual, for Sabbath Schools, containing old and new Sacred Tunes, harmonized in an easy Style in two and three Parts, and adapted for use in small Choirs and Conference Meetings. Arranged and composed by Ch. Zeuner; Organist at Park Street Church, and to the Handel and Haydn Society.

Godolphin, a Novel, in two Vols.

The Life and Adventures of Dr Dodimus Duckworth, A. N. Q.; to which is added the History of a Steam Doctor, in two vols. By the Author of "A Yankee among the Nullifiers."

A Word to Teachers, or two Days in a Primary School. By Wm A. Alcott.

Early Impressions, Second edition. Black Velvet Bracelet, Second edition.

Crayon Sketches. By An Amateur. Edited by Theodore S. Fay. In two vols.

THEOLOGY.

Luther and the Lutheran Reformation. By John Scott, M. A. Vicar of North Ferriby, and Minister of St Mary's, Hull, etc. in two vols.

The Harmony of the Four Gospels, with the Practical Reflections of Dr Doddridge. By E. Bickersteth.

The Mode of Christian Baptism prescribed in the New Testament. By Moses Stuart, of the Theological Seminary, Andover.

A Treatise on Christian Baptism, in four parts. By Enoch Pond, Professor of Theology in the Theological Seminary, Bangor, Me.

LAW.

The opinion of Judge Story in the case of William Allen vs. Joseph McKeen, Treasurer of Bowdoin College.

A Digest of the Laws relating to the Military Establishment of the United States. By Alfred Mordecai, Capt. Ord. Dept.

Reports of Cases argued and determined in the Supreme Judicial Court of Massachusetts. By Octavius Pickering, Counsellor at Law. Vol. I. — Second edition, with Notes and References. By Edward Pickering.

HISTORY.

History of the Florentine Republic and of the Age of the Medici. By L. S. Da Ponte.

MEDICINE.

The Cyclopædia of Practical Medicine and Surgery, a Digest of Medical Literature. Edited by Isaac Hays, M. D., Pt. 1.